

A WORKING FAITH: EXAMINING THE CHRISTIAN FAITH AT WORK
HELPING UNDERGRADUATE BUSINESS AND HUMAN RESOURCES
MANAGERIAL STUDENTS DEVELOP AND ARTICULATE
IN THEIR OWN WORDS A BIBLICAL-CHRISTIAN
MODEL OF WORK AND REDEMPTIVE LEADERSHIP

A THESIS SUBMITTED TO
THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY
SOUTH HAMILTON, MASSACHUSETTS

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
JAMES E. MOTES

MAY 2012

To my wife Carrie

*“O Lord, My God, how wonderfully and powerfully Thou hast caused me to know
with a knowledge that passes knowledge that
Redemption is the one great revelation Reality.”*

--Oswald Chambers

CONTENTS

LIST OF FIGURES	vi
PREFACE	vii
ACKNOWLEDGMENTS	x
GLOSSARY	xii
ABSTRACT	xv
INTRODUCTION	1
CHAPTER 1 THE PROBLEM AND ITS SETTING	7
CHAPTER 2 THE BIBLICAL AND THEOLOGICAL ISSUES	15
CHAPTER 3 LITERATURE REVIEW	65
CHAPTER 4 THE PROJECT DESIGN	83
CHAPTER 5 OUTCOMES	114
BIBLIOGRAPHY	125
VITA	133

FIGURES

1.a.-1.d. The Course Syllabus	86
2. The course lesson-plans outline for the eight weeks of the course	90
3. Daily-lesson outline used for each class period	91
4. “Our Class Guest” Questionnaire	92
5. A Biblical-Christian Worldview—Workplace-Leadership-Evaluation Model	93
6. The “Leadership Grid Model” and Its Components	94
7. Biblical-Christian Leadership Questions for In-Class Reflections	95
8. Applied-Listening-Skills Review	96
9.a.-9.b. The Christian Faith and Assumptions Concerning Conflict	97
10.a.-10.e. Five Reading Assignments—Textbook Reviews	99
11. <i>Bonus</i> Reading Assignment—Optional	104
12.a.-12.d. Four Scheduled Tests	105
13. Final Exam	109
14.a.-14.b. Midcourse Student’s Course-Evaluation Form	110
15.a.-15.b “Your Christian Faith on the Job”	112

PREFACE

This work is an analysis of a Biblical-Christian based work perspective and a proposed leadership model taught as the course content in an undergraduate university class. The students are primarily Business and Human Resource majors and minors completing their undergraduate degrees in an adult evening program on a Christian university campus. Most of the students enrolled are already employed in business and human resources; Therefore, primary emphasis will be given to the practical--i.e., 'real world'-- applications of the resulting Biblical-Christian-based models of work and redemptive leadership. The class members will apply and assess the results of each application in their fields by means of case studies presented in the class setting. The class meets for two hours and ten minutes twice a week for eight weeks. The primary purpose of the course will be giving the students an opportunity to add Biblical-Christian-based views of work and leadership to their knowledge base for comparing and contrasting with the variety of workplace and leadership models which they are introduced to as they continue their education.

The first step is identifying and addressing the major issues of the Thesis-Project and demonstrating how each one will be addressed and evaluated.

The second step of this analysis is establishing a definition of worldview, the Biblical-Christian Worldview, and examining the concept of 'work' from a Biblical-Christian perspective. A canonical approach to the Old and New Testaments for

references to work and the worker will be employed. The goal of such an analysis is attempting to formulate a definition of each that could be applied consistently and without contradiction to examples of their scriptural use. Possible problematic issues of theology and applications to the modern workplace will be covered. Finally, a biblically based leadership model, which is based on and consistent with a Biblical-Christian concept of work and the worker, will be introduced. The resulting ‘Redemptive-Leadership’ idea will then be presented as a model that the students can demonstrate and examine, in workplace case studies.

The third step will be reviewing and investigating the resources used to define, describe, apply, and evaluate the information generated from the Thesis-Project in narrative form.

The fourth step will be first applying and studying the results of these efforts as the basis of an evening class taught in an on-campus class at a College of Business and Human Resources in a Christian liberal arts university. Extensive assessment, through graded tests and nongraded surveys, will be implemented to evaluate systematically the content of the materials taught in case studies and applications offered through interaction with the students themselves. Second, by the conclusion of this class, students will have examined, applied,--articulated in their own words--a Biblical-Christian perspective and basis for their understanding of work and leadership.

The fifth step will be summarizing the major lessons learned from the Thesis-Project, assessing the project results, and proposing how additional instruction and

evaluation of this perspective can benefit future students in this field, with possible study of its impact on the students' workplaces after graduation.

ACKNOWLEDGEMENTS

I would be negligent if I didn't stop and acknowledge the individuals and groups who contributed to the development of the Thesis-Project. I am fearful of leaving someone out but these that I have record of must be recognized. First, I need to acknowledge the membership of Concord Baptist Church, my home church, who voluntarily cooperated in several classes and surveys during the project portion of this study. I also need to recognize our local Christian Businessmen's Association who agreed to allow me to do a six week devotional series on *The Christian at Work and in the Workplace*. Their six week study turned into a three year relationship which allowed numerous interviews with businessmen and women resulting in many workplace illustrations for the project. I need to thank three individuals who volunteered to come to our class and be subjected to questions about their Christian faith in their separate workplaces. They were Larry Stone, Brian Hawkins, and Kyle Carson. Many thanks go to these three men. I especially want to thank President, Evans Whitaker, members of the administration, the staff and faculty of Anderson University. Many of these fine people allowed interviews and offered numerous illustrations of their efforts to integrate their faith and learning as well as their Christian faith in their work and the workplace of our university campus. My thanks to AU for allowing a class to be taught by me in our evening ACCEL program as the major work of this Thesis-Project. Many others in local churches and business offered valuable time and insight into the research behind this Thesis-Project. I want also to acknowledge Mrs. Marilyn Anderson who edited and

offered many helpful suggestions in the completion to this work.

I also must acknowledge my wife Carrie, our children Jennifer (and Chris), Stephen, and Sarah, and our grandchildren Kylie, Jaxon, and Olivia (who is now in heaven) for their love shown in their encouragement, devotion and support of me while I have been away in classes and home at the computer working on this project. Much of the work ethic I now have I owe to my parents, James and Willine, who not only told me to 'get a job' but also showed me through their lives the importance of good work well done at the end of the day.

*And whatever you do, in word or deed, do everything in the name of the Lord Jesus,
giving thanks to God the Father through him.*

--Colossians 3:17

GLOSSARY

Abrahamic Covenant – The relationship initially established by and between the God Most High and his servant Abraham. Later to be used as the descriptive term of the relationship between the Hebrew people called Israel and their God.

Apocryphal – Those writings associated with the inter-biblical period

Apologetics – The explanation and or defense of a specific view or views. Used by Christians to describe the critical defense of a specific view of their faith.

Canonical – Term used to designate set or established writings or collections of writings in the Bible.

Charismata – Term use to describe an individual's dependency on the work of the Holy Spirit rather than a set or established tradition or traditions.

Contemporary Theological Perspectives – Perspectives held by an individual or group of persons which are from a biblical basis which are also less than one hundred years old to the modern day.

Covenant Relationship – A relationship between an individual or group of persons based upon the Abrahamic covenant offered by God Most High to Abraham.

Definitive Truths – Convictions held by an individual or group which define his or their unique perspective on an ethical issue.

Edifying – Term used to describe the positive growth of an individual or group of persons in their relationship with each other and with God.

Eschatological – A view of the end times usually associated with the writing of Daniel and with John in the Revelation.

Grassroots Level Business – Small local business dependent upon larger businesses as they supply needed goods and materials to support a community on a daily basis.

Judeo-Christian – A unique perspective of the Bible derived from both Jewish and Christian viewpoints.

Missional Purpose – The underlying drive of an individual or group of persons who base their motivation on the calling they found in the writings and teachings found in the Bible.

Normative Expression – That action or perspective which is held by individuals or a group which is foundational and usually held without question.

Postmodern – The term used to designate a system of perspectives which supersede the 19th and 20th century modern era with its' own unique views of the Bible, culture, society, and individual viewpoints.

Propositional Truths – Those truths held by individuals and groups which are foundational to their belief systems. From these truths all other beliefs are dependent and will not contradict them.

Redemption – To pay a price to secure something. In the Bible, God seeks to redeem humanity via covenant relationship with Abraham, the Law as given to Moses, but ultimately in the sacrificial death and resurrection of Jesus.

Redemptive Leadership – The acts and actions of an individual whose basis of their leadership perspective is on the redemptive work of God as is demonstrated in the Bible.

Rubric – The established criteria by which all measurements are made.

Secularist Modern – The contemporary perspective void of any religious foundation or over-tones.

Self-Actualization – Both the process and end-state of a person who with no acknowledged assistance achieves a sense of self-identity.

Servant Leader – A person who while in a leadership position acknowledges the worth and value of those persons whom he or she leads.

Torah – The Jewish term used to designate the first five books of the Bible.

Transformative Character – The state of being an individual who initiates growth in themselves and others in areas of spiritual wellbeing.

Worldview – That unique and foundational perspective from which all ethical and non ethical decisions are based upon.

ABSTRACT

Undergraduate students who are students majoring in Business and Human Resources may not be sufficiently challenged by a Biblical-Christian perspective with respect to the definition of work and the resulting redemptive-leadership perspective that could be applied in the workplace. This Thesis-Project addresses realistic workplace issues from both biblical and theological perspectives, illustrates workable solutions based on the thesis-research findings, and evaluates these processes in the classroom.

INTRODUCTION

The last several decades have witnessed the steady demise of the Judeo-Christian biblical ideas of work and leadership as credible choices for business and human resource managers in America. At one time in America, the idea of work and leadership held unique religious significance in the thinking and actions of people (employees and employers) in both business and management practices. The ‘Protestant work ethic’ or ‘Puritan work ethic’ was considered to be an underlying strength and foundation, from which America would build itself and earn its place of world leadership. “Christianity provided the moral code, the drill and the discipline - as well as the destination - which enabled the unwieldy army of progress to lumber into the future.”¹ The early days of agricultural innovation and production, followed later by industrial dominance, were grown and built in an environment with both a religious foundation and encouragement. Crediting only the rugged individual entrepreneurs and numerous captains of industry for the tremendous growth of the American economy is ignoring the religious-value-based workforce that made their achievements possible. The vast sharing of prosperity by individuals and communities--which was once available, although segregated, to most Americans--now has been replaced with the self-gratifying success stories of people and corporations that the current generation follows by example.² The societal values of

¹Alvin J. Schmidt, *How Christianity Changed the World* 2005 (Grand Rapids: Zondervan, 2001), 215.

²David Callahan, *The Cheating Culture* (Orlando: Harcourt, 2004), 32.

‘community’ and ‘justice to the underprivileged’ can be well-developed marketing ploys. The benevolent ‘core values’, as they are sometimes called, are issued to the public as long as they do not interfere with the all-crucial profit margin.

The Judeo-Christian biblical perspective of work and leadership, which once could be recognized in the groundwork of a growing America, is now being eroded by the sizable flood of progress that it helped to create. The unfortunate misuses of the Judeo-Christian views in the name of our Americas' manifest destiny³ are additionally documented.⁴ Yet, companies such as *Chick Filet* and *Hobby Lobby* are successfully using leadership principles based on the teachings of Jesus. Without a canonical or full biblical understanding of work and the worker, Christian leadership principles for management can fall short of a greater impact that could take place in the workforce itself. A grave problem exists as the greater good of the biblical Christian view of work and leadership is today neglected--or so diluted with the current cultural perspectives that its original values are being or have been lost in many respects. Leaders who now are in training will guide American businesses and human resources into the mid-twenty-first century. These same future employers and business leaders can and should be given the chance to hear the best of what was once a guide stone in the still new and globally expanding enterprise called America.

Chapter 1 introduces the issues facing today's Anderson University students who

³Callahan, *Cheating*, 91.

⁴ Ian I. Mitroff and Elizabeth A. Denton, *A Spiritual Audit of Corporate America* (San Francisco: Jossey-Bass, 1999), 31.

are preparing to enter the workplace and how these matters are addressed from a Biblical-Christian perspective on work and leadership. These future business and human resource managers will benefit personally and professionally--like the communities in which they eventually will be located--by discovering, possibly for the first time, the foundational biblical truths that inspired and sustained previous generations on the job. Many of the Western European forebears' beliefs and assumptions about work and faith in a divinely guided leadership increased dynamically in sixteenth-century Europe. Their descendants eventually found their greatest freedom to work and to validate their sustaining faith in the new American workplace. These ideas concerning work and leadership will be revisited in the following chapters, and their possible contemporary applications will be examined.

Chapter 2 will present several of the biblical and theological issues inherent in examining this topic. It will be done initially by describing the problem, its setting, and current challenges identified in teaching undergraduate students who are enrolled in Business and Human Resources Management.

The second task of the chapter will be defining the scriptural view of work and exploring different theological issues inherent in, or brought about by, such a biblical definition. This will identify (A) the 'instrumental' aspects of work (work that pleases God because of its outcome); and (B) the 'relational' aspects of work (God and co-workers) as observed from views of the Old Testament 'Covenant of God', the New Testament 'Kingdom of God', and a canonical review of the 'Glory of God', which can be demonstrated in the workplace. Moreover, this will take into account (C) the

‘ontological’ aspects of work (work that is intrinsically valuable to God).

Another major task in Chapter 2 and its conclusion will be introducing the scriptural view of work to Business and Human Resources Management undergraduate students. This will entail a brief historical perspective of the birth, growth, and current demise of this perspective in the American workplace. Many have called this perspective the ‘Protestant work ethic’ or ‘Puritan work ethic’, but it will be shown that it existed long before it was labeled as exclusively Protestant in origin. The requirement for a new leadership model that is consistent with this biblical view of work will be introduced as well. Chapter 2 will propose the need for a Christ-like leadership model for business and human resource managers, that incorporates a clearly recognizable Biblical-Christian view of work. The ‘Redemptive-Leadership’ model will be defined, and practical applications of this model will be made to sample leadership issues within the Business and Human Resource Management field.

Chapter 3 will evaluate first the historical context affecting the available contemporary resources that address the Biblical-Christian worldview of work. Second, materials and resources that shed light on the redemptive-leadership concept will be explained. Third, the major resources implemented in this Thesis-Project will be described and defended.

Chapter 4 will answer the necessary and all-important application question, ‘*So what?*’ The project portion of the exercise will walk the reader through the application process to arrive at a Biblical-Christian worldview of work and a Redemptive-

Leadership evaluation and application model. Each will be presented to students through examples and explanations to be used for analysis of selected case studies.

Finally, in Chapter 5, an evaluation rubric for assessing the applicability and potential impact of learning each study component will be furnished to every student at the end of each class section. In addition, summaries and conclusions will include lessons learned and suggestions for the next project application.

The study of biblical theology that is without real-world application is useless to individuals who are attempting to live their faith in the workplace. Models of *work presented in the context of worship and ministry*, along with the complementary *redemptive leadership as an expression of personal ministry*, are illustrated through diverse case studies. The influence of today's Christian business and human resource managers in the American workplace can cause a renewal of the previous ideals of personal worth, strong communities, and social justice for the underprivileged.

This exercise is not intended to mislead the reader into assuming that a worker's and an employer's *perfect world in days-gone-by* America did indeed exist. What *did* exist then, and still does partly today, is an underlying spiritual affirmation of the value assigned to the worker and the work being conducted. As some business leaders have abandoned a Judeo-Christian basis of ethics replacing them with manifestations of greed, the loss can be documented⁵ in the shifting ethical attitudes of employer leadership and in

⁵James M. Childs Jr., *GREED: Economics and Ethics in Conflict* (Minneapolis: Fortress Press, 2000), 3ff.

the worker's attitude and ethics in and around his or her employment.⁶ The two complementary biblically based ideas pertaining to work and leadership--if given the opportunity--can be profitable for both individual, as well as corporate, bottom lines.

Given both priority in application and the time needed to realize their benefits, the results for the A.U. students in the class will be a healthy growth in their relationships with the people with whom they work and the environment in which they all work.

⁶Laura Nash, *Believers in Business* (Nashville: Thomas Nelson, 1994), chapters 4-10.

CHAPTER 1

THE PROBLEM AND ITS SETTING

What is the Problem and its Setting?

Undergraduate students majoring in Business and Human Resources at Anderson University may not possess a clear understanding of a Biblical-Christian worldview. Also, they may not realize how such a view could positively impact their workplace leadership. Evening Adult Education Programs, such as Anderson University's ACCEL-Adult College Choice for Exceptional Learning, offer undergraduate degrees in both Business Management and in Human Resources. Most students who are enrolled in these degree programs already work full-time. No other elective courses offered in the evening curricula provide an introduction to worldviews; an introduction of the Biblical-Christian worldview; an introduction of the Biblical-Christian perspective of work and Redemptive Leadership; and the applications of such views in their workplaces. Anderson University has the means to offer students a course that, upon its completion, will help them articulate in their own words a Biblical-Christian worldview and a Biblical-Christian definition of work. Having accomplished these two tasks, the students will additionally be able to articulate in their own words ways to apply and evaluate the effectiveness of redemptive leadership in their workplaces.

Anderson University is a private, coeducational Christian university located in upstate South Carolina. The school is one of three universities in South Carolina that is

affiliated with the South Carolina Baptists of the Southern Baptist Convention denomination. Founded in 1911, the school has experienced numerous transitions. The more recent transitions have been changing from a junior college, to a four-year college, and finally to university status in January 2006, with the addition of graduate-level programs. Moreover, the reputation of furnishing a quality university liberal arts curriculum in a Christian environment has increased dramatically. Higher enrollments in the traditional day programs, as well as in the evening adult ACCEL programs, have coincided with the school's numerical growth and emphasis on excellence and service during the preceding years.

The evening adult ACCEL program at Anderson University provides the best available opportunity to attract and involve students who already work full-time. They therefore can readily apply and evaluate the information that is presented on this subject in the classroom. Anderson University, which is known by its marketing and by its reputation as a school willing to engage issues regarding Christian faith integration, can offer a course designed specifically to address this priority strategy with the students in their own workplaces. A course on this topic offered to adult ACCEL students would be a positive step to take in the direction of the university attempting to accomplish its vision, purpose, and mission in Christian higher education.

Why is this issue important?

The undergraduate students participating in their choices of elective courses in the ACCEL program at Anderson University could be missing exposure to a critical dynamic

in comprehending and engaging their workplace issues. This missing element lessens their number of available choices for solving workplace-leadership issues. The last several decades have witnessed the steady decline of the Biblical-Christian perspective of work and leadership as credible options for American business and human resource managers.¹

At one time in America the concepts of work and leadership held unique religious significance in the thinking and actions of individuals (employees and employers) in both business and management practices. What some have called the Protestant work ethic, or Puritan work ethic, was believed to be part of the underlying strength and foundation from which America would be built.² This includes the idea that America would earn its place of economic leadership in the world from such a foundation. As stated earlier, “Christianity provided the moral code, the drill and the discipline - as well as the destination - which enabled the unwieldy army of progress to lumber into the future.”³ Industrial dominance followed the early days of agricultural innovation and production. This achievement occurred in an environment that included both a religious foundation and spiritual encouragement. Crediting only the rugged individual entrepreneurs and famous captains of industry for the tremendous growth of the American economy is ignoring the religious-value-based workforce contributing to their accomplishments.

¹David Callahan, *The Cheating Culture* (Orlando: Harcourt, 2004), 24-25.

²Alvin J. Schmidt, *How Christianity Changed the World* 2005 (Grand Rapids: Zondervan, 2001), 8.

³Schmidt, *How Christianity*, 215.

The sharing of prosperity by individuals and communities for most Americans, which was once available, now is missing. Numerous accounts of self-gratifying individual success stories are in the media eye. The stories are typically devoid of Biblical-Christian-based ethics, and many in the present generation may unfortunately follow these examples. Instances include published efforts by businesses attempting to provide benevolence to the underprivileged which can be no more than well-implemented marketing ploys based on greed.⁴ The core values of businesses are often published. They promote commitment to their employees and to the communities in which they are located. Sometimes business may market these core values to the public as long as they do not interfere with the all-crucial bottom line of the business world. James Childs states, "... making money is only a means to the end according dignity to all stakeholders."⁵ This exercise will address the source of the most basic core values and their workplace applications.

While in the A.U. classroom, an objective for business and human resource students could be to engage what it would look like to engage a Biblical-Christian view of work and leadership in the workplace. This perspective has historically been part of a growing and prosperous America. Leaders who are currently in training will be the guides for American businesses and human resource interests well into the twenty-first century. Students who are preparing to enter the workplace as business and human

⁴ James M. Childs Jr., *GREED: Economics and Ethics in Conflict* (Minneapolis: Fortress Press, 2000), 3.

⁵ Ian I. Mitroff and Elizabeth A. Denton, *A Spiritual Audit of Corporate America* (San Francisco: Jossey-Bass, 1999), 159.

resource managers will benefit personally and professionally--like the communities where they will serve--by discovering the foundational Biblical-Christian truths that inspired and sustained previous generations. These same future employers and business leaders will be presented with the opportunity in the classroom to hear about the foundational perspectives that were once a guide stone in the still new and globally expanding enterprise called America. The fourth chapter will cover Biblical-Christian views concerning work and redemptive leadership and their possible contemporary applications in an undergraduate classroom.

How will the Thesis-Project be developed?

Chapter 2 will present the scriptural and theological issues raised that are inherent in trying to understand and apply a Biblical-Christian view of work. The Biblical-Christian perspective will be used to define a ‘worldview’ and also to explore what a Biblical-Christian worldview has to offer. A Biblical-Christian view of work, redemptive leadership, and the application of redemptive leadership in workplace situations will be defined as well.

Additional theological issues to be addressed in this process are ‘What work and whose work matter to God?’ and ‘What instrumental aspects of work are pleasing to God because of the work's outcome?’ ‘What relational aspects of work are pleasing to God, oneself, and co-workers’ then will be covered. The relational aspects will be sought within the Old Testament concept of the ‘Covenant of God’, along with the New Testament idea of the ‘Kingdom of God’. A summary of the relational aspects of work

will examine the idea of the 'Glory of God'. Finally, 'What ontological aspects of work are pleasing to God?' The conclusion of Chapter 2 will summarize these influences on the Thesis-Project course contents.

Chapter 3 will constitute a brief narrative summary of the major resources employed in preparation for the Thesis-Project. The principal resources will be reviewed that were used to engage the differing worldviews and the Biblical-Christian understanding of work. In addition, resources will be reviewed that were utilized to define and further comprehend and apply the concept and model of Redemptive Leadership proposed and applied in the project. Specific attention will be paid to those resources that the students can take to the workplace and make applicable to their work environment. A complete bibliography will follow at the end of the Thesis-Project.

Chapter 4 will comprise the Thesis-Project course outline, objectives, and assessment method. The Thesis-Project will produce a series of lessons taught as an introductory course to undergraduate Business and Human Resource students at Anderson University. These students are enrolled in the evening adult ACCEL program at the university. The course will meet two nights a week for eight weeks.

During the semester, the students will be tested on their understanding and ability to articulate the information that the classes cover. Furthermore, these students will give evaluations through assessments and offer recommendations about ways to make the course contents more applicable to actual workplace needs. Case studies will use the course content in workplace environments. The students will additionally volunteer their own case studies for ascertaining how they might apply the content in their own specific

work situations.

Thesis-Project Course Outline

The Thesis-Project course prepared for Anderson University undergraduate students will present a lesson series introducing the concept of ‘worldview’. In addition, students will discover the various attributes of a Biblical-Christian worldview and explore how it differs from other worldviews. The students will recognize the possible impact of the Biblical-Christian worldview on the idea of work. Moreover, they will be introduced to a model of redemptive leadership in the workplace. Using prepared case studies, the students can be challenged to examine and evaluate the workplace with a Biblical-Christian view of work, and then attempt to implement a redemptive-leadership model to solve selected problematic workplace issues. Finally, they will be assessed with regard to their ability to articulate the Biblical-Christian worldview, the meaning of its terminology, and the application of redemptive leadership in the workplace, too.

Thesis-Project Course Objectives and Assessment

Deciding whether or not the objectives of this Thesis-Project, in the form of an undergraduate course, have been fulfilled will be accomplished through graded assessments of students’ progress throughout the semester. The students will be graded on (1) their ability to define *key terms* used in the course. (2) In addition, they will be graded regarding their ability to express in their own words, through a written essay, ‘what is the *uniqueness of a Biblical-Christian worldview* in contrast to other

worldviews.’ (3) The students will describe in detail with its required component: ‘What is meant by a *Biblical-Christian view of work*.’ (4) They will be requested in essay format to ‘evaluate several case-study *workplace environments* from a Biblical-Christian view of work.’ (5) Finally, the students will be asked to propose solutions, in essay form, to several selected case-study *workplace situations* using *redemptive leadership*.

Chapter 5 will comprise the learning summary and conclusion of the work.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL ISSUES

Introduction

When Adam fell, so did his work. The story containing the ‘orthodoxy’ (right belief) of Adam ends with the departure of himself and Eve from the will of God. The ‘orthopraxy’ (right action)—embodying their work with and for the Lord—ended with their departure from the Garden of Eden. Work is not a curse from God. Before the Fall the Lord worked to create the firmament and all its unique creatures. It was not in the midst of curse that God created man and woman for the garden, prepared for their sustenance and their vocation. According to the scriptural account, it was not as part of a curse that Adam and Eve fulfilled their moral obligation of being stewards of their God-given gifts. Why then does work now, more often than not, appear to be condemned? Are all good aspects of work seemingly lost to eternity? This chapter takes into account the following: the problem and its setting for the business and human resources (HR) manager. Second will be an examination of a biblical perspective of work and redemption in both the Old and the New Testaments. Third, a former Judeo-Christian definition of work will be resurrected and evaluated. Fourth, problematic issues concerning work will be addressed from contemporary theological perspectives. Fifth, the chapter will conclude with a proposal for implementing an undergraduate course, during which Business and HR Management students will learn, consider, and evaluate how the issues of a scriptural view of work and leadership influence their present-day workplace.

The Problem and Its Setting for the Business and HR Manager

There Is A Gap In The Workplace Decision-Making
Processes Within Much of American Business Today.

There is an increasing loss of a Judeo-Christian biblical definition of work by American business and HR managers. The effect of omitting this once-intrinsic element—and of its replacement with worldviews offering sometimes-opposing foundational perspectives regarding profit, employee needs, and the management role—has a negative impact in the modern American workplace. Consequences of such a loss are realized on two different levels.¹

Some grassroots-level businesses, which translate into the small business community, still maintain traces of a Judeo-Christian scriptural definition of work, but even these Biblical values are being challenged by the rising negative pressures placed on them by the practices of larger industries and the political lobbying that is available to mega-corporations. Actions within some mega-corporations exhibit the results of decision-making processes that demonstrate little or no ethical investment in the lives of their personnel, local communities, and cities where their assets are located.

The results of corporate pressures on middle management and HR directors to cut costs, show *bottom-line* stockholder profits, and individually succeed are evident in the numerous reports of business losses due to employee and employer cheating by taking advantage of unclear company policies and legal loopholes for personal gain. Personal gain is defined not only as the monetary benefit from cheating the company and its

¹ Ian I. Mitroff and Elizabeth A. Denton, *A Spiritual Audit of Corporate America* (San Francisco: Jossey-Bass, 1999), 7.

shareholders, but it includes stealing company time and resources.² This comes mainly from a singular and overriding corporate focus for many on the all-important *bottom line*. It is a sense that all decisions are assessed based on their impact on individual portfolio growth, and that these decisions are also made without regard for the manner in which each one is implemented or who is affected, so long as the monetary bottom line is never adversely influenced.

A premise of this exercise is that many of the poorer business relationships among employees and employers are linked to the increasing loss of a Judeo-Christian attitude toward work and to the lack of a redemptive-leadership model among decision makers. The loss or lack of these perspectives may well have contributed to a current state of loss in employee confidence, to the lack of a sense of security within businesses, and even to the disappearance of what once were common perspectives: pride in work and company loyalty. The resurgence of the quality issue in and from the American workplace as a marketing ploy is one of the most obvious examples of this loss.³ (Examples can be found in the book *The Cheating Culture* by David Callahan.) The Judeo-Christian biblical definition of work requires reexamination.

One way to address this growing trend is reintroducing the Judeo-Christian scriptural definitions of work and redemptive leadership to undergraduate students who have as their career and employment objectives becoming the next generation of business

²Stephen R. Graves and Thomas G. Addington, *Behind the Bottom Line* (San Francisco: Jossey-Bass, 2003), 53-63.

³David Callahan, *The Cheating Culture* (Orlando: Harcourt, 2004), 125-27.

managers and HR directors in American companies. These important and influential people need to be reintroduced to this once-foundational approach to business decision making and leadership. Holistic beliefs, values, and dispositions should be reestablished and reinvigorated in their numerous workplaces. The opportunity for rebuilding these core incentives in today's businesses can result in work environments and their societal cradles that complement and sustain one another well into and beyond the twenty-first century.

A Former Judeo-Christian Definition of Work is Missing in the Current American Workplace.

An American *definition* of work, its workplace application, and its complementary applications to business leadership once were derived—in large part—from a Judeo-Christian scriptural perspective. This unique viewpoint begins with an affirmation of workplace definitions based on the *Old Testament* (the Jewish *Tanach*) and the *New Testament*. This idea has at its core the choice to believe that the Bible contains the truths from which to develop foundational perspectives pertaining to work and leadership. This will help develop a definition of work from a canonical study of Biblical Scriptures. “If the narratives in Scripture do not embody truthful propositions, then there is no basis for discussion.”⁴

The option of seeking these workplace ideas and other truths from the Bible falls

⁴David L. Larsen, *Biblical Spirituality* (Grand Rapids: Kregel Publications, 2001), 14.

under much negative scrutiny from individuals who, in today's secularist-modern and post-modern America, reject propositional or definitive truths, especially from a scripturally based Judeo-Christian perspective.⁵ Even with the presence of this obstacle, most adherents to the various expressions of the Christian faith still hold the Bible to be the primary source of spiritual revelation and instruction for living, and as the guide to an understanding of the role of work in their lives. "The Church finds in *the very first pages of the book of Genesis* (authors italics) the source of her conviction that work is a fundamental dimension of human existence on earth."⁶

By definition and application, the term 'canonical search' means seeking out teachings that are consistent in their truths throughout the collection of writings, i.e. Biblical Scriptures.⁷ Written and compiled by more than forty individual authors and spanning more than 1,500 years, the Bible is considered by many in Western cultures to be the ultimate or final source of truth about how people should relate to one another. Volumes of questions put to the Scriptures through the centuries always employ reliable methods of determining the unvarying truths. The answers that ultimately act in concert with the entire biblical message, known as the scriptural Christian worldview, are held by numerous variations of the Christian faith as orthodox truths. A canonical based search of

⁵Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton: Crossway Books, 2008), 116.

⁶John Paul II, *Encyclical Letter—ON HUMAN WORK* (Boston: Pauline, 1981), 11.

⁷Larsen, *Biblical*, 13.

the sixty-six books of the Protestant Bible—containing its Law, letters, histories, poetry, prayers, songs, and teachings—is a reliable method of doing just that in this project. The majority of early American Christian views are chiefly derived from Protestant biblical sources, not including the apocryphal books.⁸ The focus of the scriptural search in this exercise is discovering areas related to the ideas of work and leadership. In doing this, first is a definition of the term *work* from a biblical perspective.

Work in this biblical context is more than its narrowest application (that of merely being employed) or its least significance (that of *earning a wage or making a living*). Work is that what gives meaning to life in its broadest sense. Nearly half of an American adult's life span is spent at work. Considering the foremost influence of the American individual's workforce environment, being unemployed was—for an individual at one time—losing a major source of personal influence and meaning in life. From the perspective of the Puritan work ethic, doing no work at all causes serious negative consequences in society. To appreciate fully the implications and power of this concept of work, one need only look into the pages of the Scriptures to identify not just definition, but relevance, application, responsibility, and accountability when it comes to an understanding of work. The Bible's first pages referring to creation and last pages referring to the new Kingdom to come use work as a major means of demonstrating real faith and practice by all parties involved, including God and humanity, which is the highest order of creation.

⁸George M. Marsden, *Religion and American Culture*, 2nd ed. (Belmont, CA: Wadsworth Publishing Company, 2001), 5.

Within the first few pages of Scripture, the Judeo-Christian definition of work introduces the idea of what it means to work. First of all, in these pages, work finds the will of God in its fullest and most beneficial presentation. In the beginning, God and humanity walked and worked together. Second, the Bible records the turn in which work, as it now is experienced, assumed the character and result of a disobedient humanity. This is a perversion of the idea and activity of work as described in the Old and New Testaments. Third and finally, the remainder and majority of the Scripture—both in the Old and New Testaments—detail the Lord’s work in redemption and humanity’s role in the story. This redemption story includes God’s restoration of a broken relationship with humanity as its principal goal. It makes possible the restoration of broken views of work and the workplace of humanity, too. A full account of this view will follow.

The end result of examining these Biblical ideas about work and apply them, it is necessary to arrive at an acceptable definition of work that can be used among the many and diverse expressions of the Christian faith. Recognition of a Judeo-Christian perspective of work and its effect will serve as a benchmark reference in this exercise. The following is a brief yet representative summary of these ideas presented in narrative form. It is the result of a Bible study with the meaning of work as its objective.

The Judeo-Christian View of Work in the Bible—A Story

The Old Testament

The Creation: “In the beginning....”

Two attributes of the God Most High’s presence, Creator and Worker, appear in

the initial lines of the Bible's first book, Genesis (or *Beginnings*). An innovator; a manufacturer; a pioneer; a husbandman; and a God who would be known by way of example, both as a participant and as a worker in the project of life itself, are revealed in the first paragraphs (Gen 1:1-25). The Lord—distinguished by His work, by example, by command, and by first participation—is involved in the process of building and sustaining the reason that humanity and all creation exist. That reason for being is not work itself, but work is a very real part of the equation.

In the beginning God is an artist who creates every imaginable color between the void of darkness and the brilliance of the purest light. The Lord is a seafarer traversing the oceans, gulfs, and rivers. He is a surveyor dividing and mapping the salty beaches to the freshwater snowcaps of the mountains. God is a meteorologist setting the weather in motion to supply, rejuvenate, and even alter life and livelihoods. The Lord is an angler stocking the waters and caring for the world, on which this life depends. He is a ditch-digger fashioning the gullies and canyons to both serve and inspire. God is an ecologist, a builder, and a nurse, who cares by mending what is broken and derives satisfaction from work. He is revealed as Father to all humanity. The final act of creation and work was making in the Creator's image not simply beings to survive and live off creation, but co-workers for participating in the care, stewardship, and work yet to be accomplished. God created humanity on the sixth day and gave us all a vocation (Gen 1:26-31; Gen 2:15-25; Ps 8). In addition, Scripture records that when determining that all these tasks were complete, the Lord laid down the shovel, the paintbrush, and the trowel. Enjoying the craftsmanship and quality of the work that had been done with satisfaction, "God saw all

that He had made, and it was very good” (Gen 1:31). Then the Lord Most High took a day off for rest.

Humanity’s first work was not begun as an option for Adam , nor was it intended to be a curse. Adam and Eve were entrusted with the job and privilege of tending and caring for their home, which happened by design to be a garden in Eden (Gen 1 and 2). Only the Creator has the right to delegate tasks. He told Adam to bestow names on all creation. The naming people or things can imply responsibility and accountability of caring for them as parents name a child and in turn should care for this new child. God had named Adam and Eve, and then Adam was supposed to name all creation. What joy, excitement, and fear must have been present in this first experience as they took on tasks greater than themselves. Additionally, Adam and Eve were told this first day on the job that their *employer* was offering them only one job benefit: the ability to walk with the Lord in this garden, this Paradise, this homemade and given to them. Their pleasure was walking, and working side by side, with their creator God (Gen 2 and 3).

Later the children of Adam and Eve were assigned chores. Work with their parents would eventually become their trades and vocations. Their oldest son, Cain, was a farmer, who worked in the fields and produced the annual harvest. Their younger son, Abel, worked with livestock. He provided the family with meat for the table and wool for clothing. In the beginning, God and humanity thus worked and lived together, each with responsibilities and each assessing job satisfaction with the highest marks. Adam and Eve, along with their children, were held accountable to the Creator. Then, unfortunately, Adam and Eve made the poorest of decisions at the suggestion of an evil One. The

consequences of their decision and the accountability it embodied cost humanity nearly everything. All would have been lost forever if had not been for their Creator.

What a *job* Adam and Eve possessed while they were in the garden! They had the freedom to perform the work assigned to them with what seemed to be no serious attempt at accountability. Adam and Eve were given the right jobs, at the right time, with the right benefits in the Garden of Eden. All humanity, which was to follow them, was set to profit from their initial work and fellowship with the creator God. So what went wrong? Why are work and workplaces currently in such turmoil?

Why is work now such burdensome toil for so many people? Employers are frequently stressed beyond human reason due to the *bottom line* at the expense of their employees, who work long hours often for minimum compensation. Why do fewer and fewer individuals reap the benefits from the work around them for the sake of their homes and communities? Is not the laborer worthy of his or her hire? (Luke 10:7; I Tim 5:18). What is the *value* of work when it furnishes merely survival as its all-embracing benefit? It is evident that just a few individuals actually achieve a contemporary definition of success in their work defined as monetary success. Perhaps Abraham Maslow was correct in 1954, when he proposed that self-actualization is attainable by only a few, while the great majority of humanity is trapped at the bottom of the hierarchical pyramid of needs simply trying to survive.⁹ Yet, not all work is drudgery. There is joy or a semblance of satisfaction some days either because, or in spite, of the

⁹Matthew H. Olson and B. R. Hergenhahn, *An Introduction to Theories of Personality*, 8th ed. (Upper Saddle River, NJ: Prentice Hall, 2011), 474-75.

the Creator as the “God Most High.” His next intercession for humanity fully initiated what previously had been developed in an ark of gopher wood—a covenant relationship between God and man.

The Redemption of Humanity

A certain man and his bride, Abram and Sarai—who lived near the city of Ur of the Chaldeans—traveled north from there with Abram’s father, Terah. These pilgrims followed the Euphrates River until they arrived in Haran (Gen 11:27-32). Abram’s story opens in the twelfth chapter of Genesis with a description of his extended family and with his response to an invitation from the God Most High. Upon accepting this call and traveling to a new land God offered a covenant relationship. The God Most High began through Abraham the final redemptive act, which formed an elect community within humanity. This community of people opted for a righteous relationship with their Creator (Gen 17). Abraham was a tradesman who raised livestock. He honored the God Most High, too. Abraham gave offerings that were equivalent to a tenth of everything he owned to the priest Melchizedek in the name of the God Most High (Gen 14). Abraham was told many years later to sacrifice his best, which he did without hesitation (Gen 21-25).

Through Abraham and his offspring, faith was once again demonstrated in trust as humanity responded to redemption from God Most High. Not all humanity reacted in a positive manner to such an offer, though. Abraham’s twelve great-grandsons showed the depths of jealousy and betrayal of which humanity was still capable (Gen 37). However,

one of these great-grandsons, Joseph, served in—what seemed from his perspective to be—a *dead-end job* as a servant and slave from the age of eighteen. But, he maintained his dignity and self-worth based on his own understanding of faith and on his heritage as a child of Abraham (Gen 39:9).

The story of Joseph in the concluding chapters of Genesis demonstrates an early realization of the kind of love and forgiveness that the God Most High showed in the previous stories. While serving in a position of leadership and responsibility, Joseph was given the chance for revenge and retribution against those who had betrayed him. He sought another course of action, though. Joseph—from his powerful and influential office—announced to his brothers that their past brutal actions, however they had been motivated, created for their families the opportunity for rescue and salvation (Gen 45). He illustrated one of the Lord’s redemptive attributes through this act of sustaining and unselfish love. Joseph empowered his brothers to save their father, their families, and their covenant heritage by exercising this deed of forgiveness, which is a redemptive act.

Years later, Moses—another descendant of Abraham—received from God Most High the *Ten Commandments*, which are the written expression of the Abrahamic covenant. Two of these commandments, “You shall not steal” and “You shall not covet” (Exodus 20:15, 17), spell out the rights and responsibilities of private-property ownership. Individuals’ responsibility to work for their own possessions and accountability to the God of Abraham, Isaac, and Jacob is noted as well. These two ideas are included in the foundational written Law to humanity from the Lord God. The books of Moses, which the children of Israel (Jacob) called the Torah, were given to the people

of Israel only after sin had corrupted the Lord God's original intention for worship, life, work, and stewardship of possessions. The books of Moses are a written and spiritual baseline, from which all human conduct receives God's measurement and testing. The Lord God's written Law and its commentaries take into account all human action.

Even with a future full of hope offered to the nation of Israel, the Law exists for the obedience of all in the covenant relationship. Such an account appears in the teachings of the prophet Jeremiah, who was told to buy a field and to record its deed for his children's sake before the Babylonian captivity of Jerusalem and Judah (Jer 32). As instructed to do by the Lord God, Jeremiah recorded this real-estate purchase with two copies of the deed. The prophet kept one copy, while the other one was buried in the purchased field, so that his descendants could have hope and return from the prophesied Babylonian exile to claim the land by the drawn and secured deed. These stories chronicle the redemptive activity of God. Work is included in this redemption. Not that Adam or the people of Israel could earn the redemption offered by God, there work itself would become in many ways an expression of the calling of God to demonstrate His glory in and through their daily efforts of seeking sustenance, in fulfillment, and in their worship of God Most High.

The New Testament

Joseph, or the earthly father of Jesus, is yet another person who dedicated himself to the Lord God and followed the Torah. He abided by the beliefs and traditions of his heritage as a man with faith in the God of Abraham, Isaac, and Jacob. Joseph taught the

skills of his own trade as a carpenter and mason to Jesus, who was the firstborn son in His family. Jesus worked with him, learning and practicing Joseph's trade. While Jesus was still a young man, as the oldest son of a Jewish home in the Galilean area, he inherited his father's business after Joseph's death and worked as a carpenter and mason in the town of Nazareth.

During this time, Christ cared for His widowed mother and supported His younger siblings. Jesus knew that His younger brothers could provide for their mother, Mary, so that He could then leave home and start the work that His heavenly Father intended for Him to do. Christ left the security and familiarity of His family home to conduct His own work and ministry when He was about 30 years old. Jesus Christ received this calling and ministry from His heavenly Father (John 1:1).

A Judeo-Christian Definition of Work

A Judeo-Christian definition of work will draw upon teaching and illustrations found within the Bible. The Tanach, or the Christian Old Testament, concludes with what Christians believe to be a new beginning. After the Babylonian exile ended ca. 500 BC, the Hebrew people rebuilt Jerusalem, their faith, and the temple of Yahweh. Hebrew history is marred by events that were believed to be punishments—as well as chastisement from Yahweh—which are the consequences brought upon them from disobedience to Yahweh's Law—for Judaism the 613 prohibitions as found in the Torah. Judaism of the scribe Ezra became the expression of the Hebrew faith and the duties of life required to live out this new face of righteousness and hope. Even work will be

defined by these laws. Drawn from this is a core recognition of humanity's role in this world through work. The Lord God worked in the creation of life, so humanity should be concerned with its continued work as stewardship of families, homes, and possessions and in the many expressions of Worship.

Work is neither an option nor a curse, but a continued expectation of all who practice the faith. This faith is not characterized by a *working class* because all possess occupations or vocations. Every individual is called to be a good steward of the life that the Lord has given to him or her. Even those with religious vocations must additionally know a trade. When Jesus started his three-year teaching and healing ministry, He picked men who were known by their trades to become His apostles.

Christ not only encouraged the idea of work as being part and parcel of the disciples' responsibilities, but He used a great number of illustrations and references to work. Jesus demonstrated the Lord's design for work in His actions. Christ healed a man, only to disappear into the crowd in John 5. Only later did He reveal who had healed the man. In addition, Jesus demonstrated that His life works—accomplished with an attitude of benevolence and humility—represent the Kingdom of God, “If you have seen me, you have seen the Father.” (John 14:9) Christ taught in Matthew 19 that the result of work is not an end in itself when He challenged a wealthy young man, who thought that his personal achievements had earned special recognition and consideration in God's Kingdom. When Jesus condemned this self-interest in the young man, he left sorrowful due to the fact that he could not purchase or earn his faith as he had worked so diligently to do.

In Luke 12:13-34, Jesus contended that work misused, by making it the object of life through greed, means heartbreak for those who waste their lives in such pursuits. He went as far as calling people with this perspective *fools* because when they die—and all will die someday—their possessions will no longer comfort them. Moreover, all that has been accumulated during the course of life will be divided among the living after their deaths.

Furthermore, Jesus Christ defended the good steward of his or her possessions and the worker who makes honest wages. Christ asserted in Luke 10:7 that a laborer rightfully deserves his or her wages. He referred to the twenty-fifth chapter of the Old Testament book of Deuteronomy, which contains this same teaching about not withholding from one who is doing the Lord's work. Christ taught that property rights include being responsible and accountable for one's possessions. A vineyard owner affirmed this teaching in Matthew 20:15: "Don't I have the right to do what I want with my own money?"

This same lesson is presented beginning in Matthew 25:15, when an employer (a master) entrusted each of his three employees (servants) with a different amount of money before he left on a trip, expecting them to use the funds wisely. When the employer returned, he rewarded the two employees who had augmented the value of their portfolios (made a good profit on the invested money). The third servant simply made excuses for his lack of enterprise and for losing what he had at first. The expectation of work and accountability are both clearly embedded in Christ's illustration and admonition. Jesus taught His disciples as well that when He returns, as did the master in the previous teaching, Christ anticipates that all members of humanity, including His

disciples, will be found working (Matt 24:40-41).

Their trades introduced several of Christ's first disciples at the start of their ministries with Him. Some of them were anglers by occupation, but there was also a tax consultant and, as specified above, Jesus was a carpenter by trade. Judas Iscariot, the Zealot—who was one of the first twelve apostles—was not described by a trade.

Other New Testament Passages Mention Work, Trades, Wages, Salaries, and Workplace Advice.

- According to Jesus, “The worker deserves his wages” (Luke 10:7). He cited Deuteronomy 25:4: “Do not muzzle an ox while it is treading out the grain”.
- The Apostle Paul ensured that the disciples knew he supported his mission trips with his own tent-maker trade. He worked and lived at one time with Aquila and Priscilla, who were also known by their trade as tent-maker like Paul (Acts 18).
- After hearing that the church in Thessalonica had become undisciplined, Paul warned that “if anyone is not willing to work, then he is not to eat, either” (2 Thess 3:10, NAS).
- Work is misused by making it an end in itself (Luke 12:13-34).
- Work not only for self, but for the poor and oppressed (Eph 4:28).
- Sin introduces toil, sweat, and pain into work and family (Rom 8:20-22).
- Christ taught that at His Second Coming, humanity will be found working,

sleeping, and going about daily life (Matt 24:40-41).

- Work does not in and of itself restore fallen humanity. James attested, “Even so faith, if it has no works is dead, being by itself” (Jas 2:17, NAS).
- Christ’s example of God’s design for work (John 4:34-38; 5:1-18).
- Humanity toils in work, while seeking forgiveness from sin (Rom 8:18-30).
- Disciples should demonstrate they are part of God’s Kingdom through their work (Eph 6:5-9; Col 3:17-23; Titus 2:1-3:15; Jas 2:1-26).
- The Lord will restore the perfection and joy of work without the burden of sin (Rev 15:1-4; 22:1-11).

Christ additionally taught the attributes of work, including ownership, responsibility, and the accountability of all individuals in the workplace, such as the master (employer) and the servant (employee). Jesus utilized parables for teaching these truths:

- The rich young man parable reveals people’s over attachment to possessions by not considering what they own as part of their stewardship before God. Christ condemned the rich young man’s attitude but not his stewardship (Matt 19).
- The parable of a vineyard owner who asks a worker, “Don’t I have the right to do what I want with my own money?” (Matt 20:15).
- The parable in which one servant is given five talents; another servant receives two talents; and a third servant has one of them. All of them are

held accountable for their investments and work (Matt 25:15-30).

A Summary of the Judeo-Christian Biblical View of Work

A view of work from the Judeo-Christian scriptural perspective—after seeking, comparing, and establishing consistent teaching and truth from the Bible as a whole—yields these results:

- A.** Scripture reveals that the God Most High is a *working* God.
- B.** The God Most High created humanity with the idea of humanity working with the Lord in creation. In the beginning a man and a woman walked and *worked* alongside the God Most High.
- C.** The devil encouraged Adam and Eve to rebel against their walk and *work* with the Lord by disobeying a single command or direction.
- D.** Losing a unique relationship with the Lord and His *work* is humanity's first and most condemning consequence of disobedience to the God Most High.
- E.** Humanity then had to *work* without the fellowship and guidance of the Lord's presence. This was because of the loss of their special privilege of *working* with Him.
- F.** Cain, the son of Adam and Eve, demonstrated humanity's selfishness by withholding his best *work* from the Lord. Noah's story illustrates that humanity is a society walking and *working* without the God Most High. The Tower of Babel story shows humanity's self-gratification and self-

Worship in their *work* to build a tower for themselves.

G. The God Most High demonstrates willingness to walk and *work* with the members of the human race in the covenant relationship that He offered to Abram in Ur of the Chaldeans. Humanity's part in the covenant relationship is further explained and defined in the Exodus experience from Egypt. The opportunity, responsibility, and accountability of humanity and work are included in the Lord's expanded teaching.

H. Jesus is the fulfillment of the Abrahamic covenant. He demonstrates that joy in life and *work* can now be possessed not by humanity's own efforts, but with a renewed relationship and fellowship with the Lord God when accepted in a new covenant with the heavenly Father through His Son Jesus (2 Cor.3:5-6).

Attempts at defining work from a Judeo-Christian biblical perspective will need to honor these eight affirmations. The next section addresses sample theological problems that are inherent in any such effort.

There Are Problematic Issues with Contemporary Theological Perspectives and Applications of Worldviews in the Current American Workplace

I like work; it fascinates me. I can sit and watch it for hours. I love to keep it by me; the idea of getting rid of it nearly breaks my heart.

--*Jerome*

The world is full of willing people; some willing to work, the rest willing to let them. --*Robert Frost*

Introductory Remarks About the Roots of Attitudes Toward Work in Western Civilization

As demonstrated, contemporary Western business worldviews either lack or ignore the concepts of work and leadership from a Judeo-Christian biblical view for today's business and HR managers. This should not come as a surprise because it is part of Western society's contemporary history to consider work and the worker as necessary, but not of any real value. The New Testament's Greco-Roman world constitutes the foundation for the background or history of contemporary attitudes toward work, the worker, and the workforce leadership of today.

Western society is predisposed against workers. The first Christians resided in a Greco-Roman world, which was dominated by a hostile attitude toward work outside the intellectual pursuits of politics, philosophy, and science. "In the classical tradition there is scarcely a hint of the dignity of labor."²⁸ Working for a living is "unbecoming to a gentleman (freeborn man), and that vulgar are the means of livelihood of all hired workmen whom we pay for mere manual labor....And mechanics are engaged in vulgar trades."²⁹ In addition, "In ancient Athens at the time of the early church, one-third of the freemen sat daily in the court of the *Comitia* discussing the affairs of the state, while slaves performed all the manual labor that was loathed by the freemen."³⁰ Athens had

²⁸Lynn T. White, "The Significance of Medieval Christianity," in *The Vitality of the Christian Tradition*, ed. George F. Thomas (New York: Harper and Brothers, 1945), 91.

²⁹Cicero *De Officiis* 1.150, as quoted in Schmidt, *How Christianity*, 194-95.

³⁰White, "Significance of Medieval Christianity," 91.

“five times as many slaves as citizens.”³¹ Roman culture was the same in that the “non-slave population sought personal pleasure above everything else.”³²

This said, the following will address several of the practical and theological issues that arise when trying to apply a Judeo-Christian scriptural definition of work in a contemporary workplace setting.

Biblical and Theological Issues Beginning With Creation

What is a Judeo-Christian Biblical Worldview of Work?

By definition, the Judeo-Christian biblical worldview of work incorporates—from a Christian scriptural perspective—**First**, the belief in the Creation, the Fall, and the Redemption of Humanity offered by God. It should affirm the belief that *work before the Fall was intended for humanity’s sustenance and pleasure while in a right relationship with the creator God*. Adam and Eve’s relationship with the Lord suffered a separation of wills, and their work underwent a grieving of toil and misshaped character after the Fall of humanity and due to disobedience of God’s moral code. Although the image of God—*imago Dei*—in humanity was fallen, life, as well as humanity’s work, could and can still be redeemed by God’s actions.

Second, *work is part of the Lord’s original intent for humanity*. We worship and

³¹Ferdinand S. Schenck, *Christian Evidences and Ethics* (New York: YMCA Press, 1910), 94.

³²Gerhard Uhlhorn, *Christian Charity in the Ancient Church* (New York: Scribner, 1883), 107.

serve a God who, by example, instituted a creation that is designed to be the workplace of humanity. Adam and Eve received tasks to do—opportunities to serve the Lord—along with restrictions on their actions in the garden of Eden. Eden was not a prelude to heaven, but the environment for God’s will to be enacted in the lives of His supreme creation and in the created cosmos.

Third, work and the workplace are the arenas where the sanctification of humanity are to be revealed and developed. God’s humanity was, and is still, intended for increase and development. We grow physically and mentally by the Lord’s design in creation. We increase spiritually via God’s relational design as revealed in His Word, and through an accepted relationship with the Lord through salvation by way of Jesus of Nazareth. Both how and where our work occurs can reflect God’s image in us.

Within these three critical parameters, the following theological definition of work by Darrell Cosden (*A Theology of Work*) is offered with comments. It is a definition which he derived from the writings of Miroslav Volf, who in turn had based his insights on Jürgen Moltmann’s *Theology of Hope*:

Human work is a transformational activity essentially consisting of dynamically interrelated instrumental, relational, and ontological dimensions: whereby, along with work being an end in itself, the worker’s and others’ needs are providentially met; believer’s sanctification is occasioned; and workers express, explore, and develop their humanness while building up their natural, social, and cultural environments thereby contributing protectively and productively to the order of this world and the one to come.³³

³³ Darrell Cosden, *A Theology of Work* (Waynesboro, GA: Paternoster, 2004), 178-79.

There are four attributes of work Cosden proposes in his definition. (1) This is a distinctively Christian definition, which is written to and for a *Christian audience* that believes in and supports attempts at providing meaning from Scripture for life now and in the hope of the future consummation of the Kingdom of God. (2) This definition is a foundational expression of work from Christ's disciples who should *desire that their work and their workplace be acceptable to the presence of God and the Holy Spirit*. (3) The third part of this definition embraces a *transformative character*. Cosden is stating that the work of the Christian has growing ethical implications that moves the disciple toward a 'promised and hoped for transformation' in the new creation. (4) This definition is all-inclusive of the Creator, creature, and all creation. It is intended to be a *comprehensive global theology*, which is inclusive of the need to be 'cross-cultural', 'cross-historical', and 'pan-human'.³⁴ This understanding and definition lead to the following issues and resulting questions for discussion and debate.

What are the Inherent Theological Issues in Attempting to Understand and Apply the Scriptural View and Definition of Work?

'What Work?' and 'Whose Work?' Matter to God.

Is there any work so far removed from God's sovereignty and grace that no redemptive value can be established? It is acceptable that any given person, who is doing any given work, can be redeemed by the Lord's power and mercy. But what about the

³⁴ Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Eugene, OR: Wipf and Stock Publishers, 1991), 79-86.

work of this same individual? *Even though all work is fallen, regardless of its orientation, no works can approach God unless the works and the worker are presented to God by Christ.* What work, then, and whose work can be presented before the Lord and enjoy the full glory of His presence? No work which does not add to the glory of God would be permitted in the presence of God. Work contrary to the redemptive will of God could not be presented to God through Christ. Again, no work is adequate, unless Jesus Himself first makes this work fitting and holy. Are there any occupations that are worthy of such honor? Lest we forget, Jesus Christ served as an upright stonemason and honest carpenter most of His adult life. If this work prior to the Son of God's baptism and ministry was such that He could endure and enjoy it, what contemporary work can also be made acceptable to the Lord?

Some work that fallen humanity creates, if presented to the Holy God, would be rejected as were the goats that claimed not to know of any good works to be done (Matt 25:31f). God is a judge, as well as a merciful Father, in the Bible. *Fallen humanity that presents work which has no resemblance to the moral code that God Most High instituted with Moses, the ten Commandments—and that Jesus both taught and demonstrated—are rejected like the people who practice them.* Such individuals and their works are referred to as 'workers of iniquity' twenty-one times in the Old and New Testaments. While many workers enjoy reward in fellowship with the glory of God, there exists inevitable separation for the worker and the work that the Lord rejects.

What 'Instrumental' Aspects of Work are Pleasing to the Lord?

Is there work done by humanity that pleases God because of its outcome? The answer to this question is affirmative. Work that pleases the Lord must not be limited, however, to merely those acts of service in and through the institution of the church. When the work and the worker please the Lord, each one meets certain criteria. First of all, the work in question does not violate any of the moral codes and principles that Scripture reveals. The Torah alone offers 613 prohibitions that Judaism identifies as unrighteous before Yahweh, God. The prophets are consistent in their denouncing of the Hebrew people's acts or works that are unacceptable to God Most High. The Writings of the Old Testament chronicle the works that are both acceptable and unacceptable to the Lord.

In the New Testament (Matt 7:17), Christ teaches the value and worthlessness of actions before Father God in the Sermon on the Mount. Christ Himself approved of the work of the Good Samaritan. (Lk 10) In the apostle Paul's letters, he reminds the churches scattered across Asia Minor and the Mediterranean of the value that the Lord places on good works, good reputations, and good stewardship of the resources provided to them by God. According to James, who is Christ's half-brother, cherished faith is dead without evidence of good works (Jas 2:20). The outcome of work by His disciples, which in no way impedes the glory of the Lord, is acceptable if not required by Holy God as well.

What ‘Relational’ Aspects of Work Are Pleasing To The Lord?

Relational Aspects of the ‘Covenant Of God (OT)’ in the Workplace.

The twelfth chapter of Genesis is that wonderful chapter in the Bible by which Most High God offers and reestablishes a righteous relationship with humanity through the person of Abraham. Most High God starts again His seeking of a new relationship with humanity immediately following the accounts of the creation and of the Fall in the first chapter through the eleventh chapter of Genesis. This new relationship will be called a covenant. This covenant relationship, offered to and accepted by Abraham, will be the Hebrews’ foundational guide throughout their formative years as a people of Most High God and, ultimately, as a nation.

For the first several hundred years after Abraham and until the Lord offers the written version of the covenant, the Law—beginning with the Ten Commandments, Abraham, and his descendants—will (through a consistent oral tradition) seek to obey and work out their relationship with God Most High. After the giving and acceptance of the Law (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), the Lord God of Israel will guide and—at times—direct His people in the ways of life, including their perspective with regard to work.

The Lord God guides work both by the Law and through the prophets’ admonitions during these two thousand years. Work, which is defined above as neither punishment nor consequence of the Fall of humanity, is subject to a covenant consideration of relationship between the Lord God and humanity during these years. The Lord God has offered an unblemished relationship through a sacrificial structure of faith.

By so doing, He has provided the opportunity to redeem Abraham's work and that of his offspring—and their relationship to God—during their lives. Work is designed to be for sustenance and enjoyment and, simultaneously, in keeping with the admonitions and endorsement of the Law. Acceptable work and coworker relationship with the Lord God are maintained in obedience through proper observance of the Law and recognition of the covenant relationship as given to Abraham and written by Moses.

Relational Aspects of the 'Kingdom Of God (NT)' in the Workplace.

The work of God and the work of the children of the Israel and the Babylonian exile occurs in the years between the Old and New Testaments. A blank page in many Bibles separates the Old Testament from the New Testament representing approximately 450 years of history between the historical events that conclude the Old Testament and the historical events that start the New Testament. The works of the Prophets end record of the Old Testament, and the birth of a prophet who's work will initiate the ministry of Christ begins the New Testament. A new message from the Lord needs to be heard: a message of God's kingdom, which both has arrived and will come. This new message will be announced by a man who declares repentance because God has seen fit in his redemptive work to give Himself to the world as a sacrifice. (Jn 3) This man is John, known as the Baptist, and a man called Jesus will exercise God's continuing redemptive work.

The kingdom of God is the central theme of Jesus Christ's life, teachings, and work. A reader of the New Testament must attempt to comprehend what Jesus was

demonstrating with His life; Christ's teachings, admonishing His disciples and followers; and the meaning of His death and resurrection. Such a New Testament reader will quickly learn that an understanding of Jesus' perspective of God's kingdom is required. The relationship among work, the coworker, and the Lord—from the perspective of Christ's kingdom of God—will be instrumental in understanding how current disciples of Jesus should live and work in contemporary cultures. Some maintain that work guided by God's kingdom is accomplished primarily on an individual basis.³⁵ Others contend that work performed by a disciple of the Lord is best achieved in the context of the New Testament church.³⁶ The compromise is that work under the patronage of the kingdom of God is conducted by the individual before a personal God and in the Holy Spirit's presence, and additionally done by the body of Christ as lived out—and held accountable—in the church.

Jesus' kingdom of God is both in the presence of the living disciple now and a future hope given to all who place their faith and lives in the Lord through the resurrected Jesus as well. The work a disciple of Christ accomplished in His day and hour has the same qualities, responsibilities, and accountability that has the work of today's disciple. The work that is performed and how the disciple conducts his or her work now will have a direct effect on one's future work in God's kingdom. As stated above, only work that can be imaged in the glory of the Lord is work that He will ultimately bless. Disciples

³⁵H. Richard Niebuhr, *Christ and Culture* (San Francisco: Harper and Row, 2001), 245.

³⁶Michael W. Goheen and Craig G. Bartholomew, *Living at the Crossroads* (Grand Rapids: Baker Academic, 2008), 139-45.

may either through choice, or by providential will and circumstance, find themselves involved in a work environment that challenges their beliefs and the convictions of their faith in God.

The kingdom of God is revealed in the teachings and life example of Jesus. Little of Christ's earthly life is known apart from His time as an infant; an episode that occurred in the temple at Jerusalem when He was twelve years old; and his three-year ministry with the disciples in tow. The record of His life in the Gospels, though, reveals a man who lived and worked a lifetime both consistent and compliant with that offered to Abraham in a covenant relationship and to Moses during the Exodus as Law. In Christ's Sermon on the Mount (Matt 5-7) Jesus illustrates, through admonitions and parables, an awareness and understanding of God's Kingdom ethics for His disciples themselves to work through and live out.

Christ's disciples must make known God's kingdom in the present by example in the workplace and in the home. The disciple needs to do this both as a choice and in obedience to Jesus as revealed through His Great Commission in Matthew 28:18-20. New disciples are made in the workplace by the example and mentorship of other maturing disciples. They—Christ's disciples—read, study, and seek to apply the Word of God when given the chance to do so. Those opportunities present themselves in the workplace, in the home, and at rest. The workplace disciple can model acts of servanthood as demonstrated by Jesus but, more importantly, he or she can make obvious the new nature of a redeemed person.

Relational Aspects of the ‘Glory Of God (Canonical)’ in the Workplace.

The missional purpose of God, in both the Old Testament and the New Testament, is bringing glory to Himself.³⁷ This may seem to be a selfish statement at first glance. It is. The Lord of Abraham, Isaac, and Jacob reveals Himself to be a jealous God in the first and second commandments as found in Exodus. (Ex 20) He reveals Himself in a most profound way as generous in the New Testament with the gift of Himself in the person of Jesus of Nazareth. He is present now in the lives of His disciples in the edifying person of the Holy Spirit. Bringing or giving our jealous, generous, and edifying God glory is what is asked, if not commanded, as part of the old and new covenant relationship.

Our work, and the ways in which we demonstrate God’s existence as we image His presence in the workplace, should bring Him glory. (ICor 10:31) Glory is defined in the Bible and in the context of our relationship with the Lord as “the singular splendor of God and its consequences for mankind.”³⁸ We serve and worship the Lord who tolerates no sin in His presence and, at the same time, displays His majesty in creation: both human and natural. God, in His glory, has offered a means by which fallen humanity can once again be brought into His presence. The covenant and the Law, as revealed in the Old Testament and as personified in the New Testament by Jesus of Nazareth, illustrate this means. Recognizing the glory of the Lord in both is a matter of faith and obedience

³⁷Ralph D. Winter and Steven C. Hawthorn, *Perspectives on the World Christian Movement*, 4th edition (Pasadena, CA: William Carey Library Publishers, 2009), 52ff.

³⁸Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids: Baker, 1988), 870.

(Jas 2:17). God's glory is made manifest by those who show their faith in the Lord while they are at work and in the workplace. His glory is revealed, and the Lord Himself is given glory when God's presence is evident to those who are near disciples in their work and in their workplaces. An overarching task of a disciple of Christ, for the glory of God in work and in the workplace, is being a "doer of the word, and not hearers only, deceiving yourselves" (Jas 1:22).

What 'Ontological' Aspects of Work Are Pleasing to the Lord?

The question must be asked, "Is the work done in and through the church the only work that is intrinsically valuable to God?" In addition, "Is all work outside the auspices of the church inherently evil, holding no value in God's covenant relationship, kingdom, or glory?" If the answers are in the affirmative, a two-tiered worldview has been established, in which the Lord is unwelcome in work and in the workplace outside the church. If the answers are negative (which I think they should be), What work is of value to God, and in what workplace is He allowed? An assumption that all church-sponsored work and workplaces are acceptable to the Lord is dangerous. Although the church blessed the Holy Land Crusades and the Middle Ages Inquisitions, later it was learned that lesser impulses of humanity, such as greed and conquest, might have also motivated the actions and works of the church.

Most church-sponsored work and workplaces are wholly suitable to the Lord because they are the results of the very commands of God to *serve others out of love*. Thus, what work (and its corresponding workplace) is suitable that is acceptable to the

Lord in and of itself? Work and the workplaces that welcome His presence and attendance—and in which a redeeming God is found in the lives of the workers—are intrinsically valuable to Him. In workplaces where Christians whether small or large in number are present and who work out of a sense of Christian discipleship, God will be glorified in the workaday world in which we live. This should not infer that all work has a place in the sanctification of believers but the presence of His disciples in a workplace can offer a redemptive outlook from God to those who seek it.

Impact: Introducing the Biblical View of *Work* and *Leadership* to the Undergraduate Students of Business and Human Resources Management

Introducing a Judeo-Christian Biblical Worldview of
Work at Anderson University to Undergraduate Majors in
Business Management and Human Resources Management

Prior to the class lectures and research that the students themselves conducted, their anecdotal references to work included “Work is a curse of God”; “Before Adam and Eve sinned, no one worked”; “Cain and Abel both worked, but God liked Abel’s work better”; and “Sin ruins any chance of work being acceptable to God.” These remarks are subjective at best, but they reveal a popular—yet incorrect—biblical perspective of work that many people maintain. Some of these views are held by individuals who walk by faith in Christ Jesus. Although these views and opinions are popular, they unfortunately are far removed from the true scriptural meaning and understanding of work in the Old and New Testaments. As referenced earlier in this chapter, work itself is not a curse; work in its contemporary setting is flawed by the actions of a rebellious humanity. Also,

as stated earlier, the Lord can redeem the disciple's work and workplace and make them acceptable for His glory.

A major purpose of this Thesis-Project is introducing or reintroducing a more biblically correct and scripturally consistent understanding of work to students who themselves are prospective business and HR managers. They will be introduced to the idea of worldview, and subsequently to the concept of a Judeo-Christian biblical worldview. It is necessary for them to comprehend this basic precept before the succeeding expressions of this view are expanded, definitions of terms are developed, and applications are attempted. The second major task is for these students to identify from this foundational worldview—and from scriptural evidence—a biblical definition of work that each one of them can apply to his or her work and workplace. Finally, the practical application of leadership, given these parameters, will be presented to the students in the Redemptive-Leadership context.

Loss of the 'American Protestant Work Ethic'

It has been asserted from the start of this Thesis-Project that "individual freedom and economic freedom are inseparable. Both are products of the Christian ethic."³⁹ One of the ideas or beliefs of the Christian and, more specifically, the American Protestant work ethic is "that religious people could take care of themselves."⁴⁰ It was

³⁹ Alvin J. Schmidt, *How Christianity Changed the World* (Grand Rapids: Zondervan, 2001), 215.

⁴⁰ Mark A. Noll, *The Work We Have to Do: A History of Protestants in America* (New York: Oxford University Press, 2002), 51.

determined that there was no need for government intervention in the lives of the early Protestant Christians because it was thought that upholding biblical instruction and applications of these teachings were sufficient guidance and motivation for the individual at home, at work, and in the workplace. The Protestant work ethic was so powerful in the early colonial and national mainstream that the Constitution of the United States was amended to ensure that the government would not interfere with the numerous and various expressions of this belief. Work was considered not only as a gift and an obligation from God, but as a right of each individual (...pursuit of happiness) to ascertain how he or she would practice this privilege as well.

The Protestant work ethic could be in jeopardy in the contemporary American workplace. Work as a whole is itself no longer viewed from the perspective of the Bible, and these same viewpoints do not govern the typical workplace either. The students who are now the upcoming business and HR managers have the chance to explore for themselves these scriptural views both for individual application and as potential perspectives to take into the workplace.

**The Need for a Scripturally Based Leadership Model that will
Faithfully Apply to the Judeo-Christian Biblical Worldview of Work
in the Contemporary Workplace—the ‘Redemptive-Leadership’ Model**

Simply entering the words ‘Christian Leadership’ into any Internet search engine will generate thousands of hits. The individual, company, or corporation that wants to explore enhancing its leadership base from a Judeo-Christian perspective will discover no

short supply of available religious-based leadership materials. Many of them, if not most, will build their views on leadership from a servant point of view. After all, Jesus Himself donned a towel, prepared a basin of water, and washed His disciples' feet as the absolute example of servanthood (John 13:1-20).

What was Christ's motivation for making such an example of Himself? Where did Jesus go to bring about placing Himself in such a lowly position, that of foot-washer of guests, which is still one of the highest expressions—if not the highest manifestation—of Christ-like leadership? It is impossible to know for sure what Jesus was thinking before this event. However, Christ's teachings; His example in His workplace; and the Old Testament truths, which He taught and relied upon, suggest the reason that He chose this act to demonstrate God's great love to His disciples. We must therefore review what was revealed earlier in the study of God's Word.

The Christian worldview comprises three components: the creation, the Fall, and redemption. It has been presented above that, in the creation account, the work and the workplace of Adam and Eve were in perfect agreement with what the creator God had envisioned and had fashioned for them. Furthermore, Adam and Eve were in perfect relationship with their Creator at this time. They were given work to accomplish in this garden, which had been created for them; together they worked and lived in Paradise. The second element of the Christian worldview explicates what went wrong in this Paradise. Even today, we suffer the consequences of this noteworthy wrongdoing. Adam and Eve, who had been given the opportunity to walk and serve with the Lord, decided instead to disobey and seek their own destiny. The creator God had forbidden merely one

act in all their Paradise, and this one action they chose to carry out. The consequences of this disobedience were everlastingly severe and resulted in their Paradise lost. When Adam and Eve were expelled from the garden, the once-perfect relationship that they had enjoyed with the Lord was lost as well. Thankfully, the story is not finished, though, because God did not abandon His work with humanity.

The story in the Bible continues as before from God's perspective. He did not abandon hope for reestablishing a right relationship between Himself and humanity. The Lord provided the opportunity for the redemption of their lost relationship through the covenant relationship, which began with Abraham and was then expressed by means of Moses and the Law. The culmination of God's redemptive effort is identified in Jesus. According to John Murray, "Nothing is more central or basic than union and communion with Christ....When viewed, according to the teaching of Scripture, in its broader aspects it underlies every step of the application of redemption."⁴¹

Starting with Abraham in the twelfth chapter of Genesis and continuing through the Revelation of John, one comprehensive theme and subject fill the remainder of the Bible. That theme and subject are the story of the Lord's attempt to furnish restoration of the lost relationship with humanity. The word 'redemption' is utilized to describe and define God's singular effort. All that Scripture records following the Fall of humanity should be considered ultimately in the context of the Lord's continued work, which embodies the process of redeeming humanity to Himself. Redemption's culmination is

⁴¹ John Murray, *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), 161.

the person and work of Jesus of Nazareth. What Christ did on that evening with a towel and a bowl of water with His disciples in the thirteenth chapter of John is an enduring expression of God's redeeming work.

How then can this tone of redemption be related to leadership? What will this redemptive-leadership model look like? How will a redemptive-leadership model and a biblical understanding of work be applied in the workplace environment of business and HR managers? This Thesis-Project attempts to respond to these questions in the context of a class of students on a university campus.

Provide an Alternative Leadership Model for the Business and HR Manager

A definition of work that is consistent with the redemptive goal and understanding of a Christian worldview is required before a leadership method in the workplace can be selected. A technique for work's application, which holds true to these foundational ideas as revealed in Scripture, is needed now. Work is that gift and obligation of effort in which a disciple can image the Lord's redemptive work in his or her workplace in any given culture. Such a gift has the goal of expressing God's kingdom values both now and for the future culmination of His kingdom work. A leadership approach, which will faithfully apply this preconception of work and its applicable workplace, is necessary.

A number of well-established leadership systems are either developed from, or applied to, biblical Christian principles and teachings. Many implement the servant model—such as Kenneth Blanchard, who is the author of *The One Minute Manager*—for their prime illustration and application of these tried and proven principles, saying, “It's

all about being a servant leader.”⁴² The servant leadership of Jesus is a common theme. Although the servant model is sufficient in its objective to model Christ, it can not be emulated without fully appreciating the motivation and final goal of the ‘big picture’ or ‘core story’ of the Old and New Testaments. *The Leadership Challenge*, by James M. Kouzes and Barry Z. Posner, is one quite popular, established, and well-marked leadership methodology, which can and has been employed to attempt the servant-leadership objective.

The Leadership Challenge—which is constructed around “The Five Practices and Ten Commitments of Leadership”—offers relationship established on ‘credibility’ as the basis of leadership.⁴³ The five practices are: *model* the way, *inspire* a shared vision, *challenge* the process, *enable* others to act, and *encourage* the heart. The ten commitments (two commitments for each one of the five practices) enhance and give instruction to the five practices. According to Kouzes and Posner, “Credibility is the foundation of leadership.”⁴⁴ They provide sample observations gleaned from data that they have collected in the process of leading years of seminars, study sessions, and retreats to illustrate their findings. These remarks include:

- “Leaders practice what they preach.”
- “They walk the talk.”

⁴²James M. Kouzes and Barry Z. Posner, *Christian Reflections on The Leadership Challenge* (San Francisco: Jossey-Bass, 2004), 8.

⁴³James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 3rd ed. (San Francisco: Jossey-Bass, 2003), 22-23.

⁴⁴Kouzes and Posner, *The Leadership Challenge*, 37.

- “Their actions are consistent with their words.”
- “They put their money where their mouth is.”
- “They follow through on their promises.”
- “*They do what they say they will do.*”

The last statement is the most frequent of those encountered, leading to a

“straightforward prescription for leaders on how to establish credibility. It is:

DWYSYWD: Do What You Say You Will Do.”⁴⁵ In addition, these two authors furnish a workbook to the participant, “who is in a role that requires mobilizing others to want to struggle for shared aspirations.”⁴⁶

The only critical comment for purposes of this Thesis-Project, involving the biblical view of work in the application of *The Leadership Challenge*, is the overall emphasis undergirding the order of the five practices. ‘Credibility as foundational’ can be interpreted in light of the Lord’s plan and objective for the redemption of humanity, but it requires each of the ten commitments to be restated in terms of redemption as well. The Scriptures reveal a God who is wholly reliable and sovereign. In the Bible, God keeps His Word and finally exemplifies His promise to humanity in the person and work of Jesus of Nazareth. The Lord’s continuing work in humanity, and especially in those who are disciples of Jesus, is imaging Himself in the work and in the workplaces of His disciples. Leadership is an application of such imaging.

In *Christian Reflections on The Leadership Challenge*, five themes are

⁴⁵Kouzes and Posner, *The Leadership Challenge*, 38.

⁴⁶James M. Kouzes and Barry Z. Posner, *The Leadership Challenge Workbook* (San Francisco: Jossey-Bass, 2003), 4.

interwoven in the key messages of the book's contributors: (1) Credibility is the foundation of leadership; (2) Leadership is personal; (3) Leaders serve; (4) Leaders sacrifice; and (5) Leaders keep hope alive.⁴⁷ It is interesting that redemption is not specifically mentioned as being used for a theme within the exercise.

This Thesis-Project reviews and offers *The Leadership Challenge* as an existing alternative because its resources are readily available for anyone who wants to pursue a viable leadership-training program and superimpose the Redemptive-Leadership concept on this curriculum. The next section defines what a Redemptive-Leadership model actually entails.

Defining the 'Redemptive-Leadership' Model⁴⁸

Dr. Harvey Powers and Dr. Rod Cooper, of Gordon-Conwell Theological Seminary, have developed a leadership and spiritual-formation system that is called the Redemptive-Leadership model. It is consistent with the Christian-worldview definition of work and its application in the workplace. First of all, leading from a developmental framework, the core beliefs of Redemptive Leadership include: (1) The leader's heart directly impacts his or her ability to lead; (2) the leader's heart sets the tone for the organizational culture; and (3) the organizational culture directly impacts the way people

⁴⁷Kouzes and Posner, *Christian Reflections on The Leadership Challenge*, 119-20.

⁴⁸I am indebted to Dr. Rod Cooper for most of the following *Redemptive-Leadership* information, which is derived from notes taken during his lectures on the South Hampton campus of Gordon-Conwell Theological Seminary in South Hampton, MA, in June 2004.

experience the organization, which affects their commitment and productivity.

Moreover, the important key to creating a good work culture is self-management. According to Dee Hock, who is the founder of Visa, “It is the management of the self that should occupy 50 percent of our time and the best of our ability. And when we do that, the ethical, moral, and spiritual elements of leadership are inescapable.” Paramount to the heart and to the self for the Christian is an understanding of God’s redemption received through Jesus as revealed in His Word.

A second foundational criterion of the Redemptive-Leadership model is that the maturing leader is involved in a developmental process, which *(1) occurs over time, (2) is sequential, (3) is hierarchical, (4) is interrelated, (5) is experiential, and (6) is cyclical in nature*. In summary, the redemptive leader revisits and reinforces the core values and issues of the developmental process over and over again. Just as the church revisits the cost and celebration of its faith on occasion in the service of the Lord’s Supper, so too the redemptive leader must at times revisit his or her core beliefs and reestablish the direction in which he or she is going.

A third core understanding of the redemptive leader is that leadership occurs and grows in the context of community. A leader cannot mature unless there is a community to speak to his or her own growth requirements. No maturing leader exists outside of community. The liability is loss of community if the leadership type is different from the needs of the community.

Five tiers of developmental progress constitute the Redemptive-Leadership model—similar to the layers of a wedding cake. The base, or first tier, is Competency-

based leadership. The second tier is Principle-based leadership. The third tier is Character-based leadership. The fourth tier is Transformational-based leadership, while the fifth—and final—tier is Redemptive-based leadership. Key concepts in comprehending and applying the Redemptive-Leadership model are the knowledge of how these leadership levels relate to one another.

The first tier, on the bottom, is distinguished as ‘external doing’. The characterization progresses to become ‘internal being’ even as the leader advances developmentally. Competency and self-examination increase developmentally over time—from leadership assessment, which is based entirely on skills and experience, to the incorporation of internal values and subjective arbitration, based on redemption knowledge. Yet another way of understanding the relationship among the leadership tiers is growing from an external, ‘tasks-accomplishments’ leadership competency method to the more internal, ‘purpose-meaning’ leadership competency.

The life of the apostle Peter and the parable of the prodigal son significantly illustrate this kind of leadership growth. Peter is a man who, in the beginning of his walk with Jesus, judged a book by its cover. Peter examined all on the basis of their ability to contribute to the cause, and he judged himself according to the same criteria. “I’ll never leave you” (Luke 19:41-24:53), he once told Christ, based on his own self-confidence. Peter grew to realize and accept that he needed to trust and believe in someone who was greater than him. Furthermore, he needed to abandon his standard of measuring people and life, and to recognize the redemptive acts of Jesus.

The biblical story of the prodigal son, as told by Jesus (in Luke 15:11-32),

exemplifies this growth as well. The Prodigal Son changes from an ‘external-doing’ perspective, based on this individual’s capacity for self-fulfillment. He ultimately becomes someone who evaluates himself based on his relationship with his father—an ‘internal-being’ capacity of self. He “comes to himself” (Luke 15:17); his worldview is instantly transformed when he realizes that his father is waiting for him and that he needs redemption.

Every one of the tiers in the Redemptive-Leadership model contributes its own unique attributes, yet they work together in an interrelationship to grow the leader into an understanding of the ultimate face of leadership, which is redemption. The first tier of Redemptive Leadership, *Competency*, is the tier of skills and experience expressed by education, qualifications, and knowledge. Competency also conveys the leader’s confidence to the workplace in due course.

The second tier is *Principled* leadership, which answers the question, ‘Why?’ for the leader and imparts understanding in the workplace. The leader knows underlying truths or principles that transcend the varied situations in any given workplace. Author, writer, and consultant Steven Covey asserts that these principles are selected guidelines for human conduct that have been proven to have enduring permanent value.

The next, or third, tier of the Redemptive-Leadership model is *Character*, which is a critical juncture in the growth of the leader and his or her relationship with the workplace. Character imparts trust in the work and in the workplace. A credibility issue exists among competency, principles, and character. The ways in which a person *demonstrates* his or her leadership under adversity or trial determine their credibility.

Proven character is shaped by acknowledging the limitations of self; the pluses and minuses; and the strengths and vulnerabilities of the one who is in a leadership position. Character reveals the deep structures of individuals that have been shaped by life experiences. Proven character is revealed in Romans 5:3, “And not only this, but we exult in our tribulations, knowing that tribulation brings perseverance; and perseverance, proven character; and proven character, hope.” The leader with character identifies, and starts to face, the darker side of leadership—those areas that are challenged through trials—yet is able to create a safe workplace environment. The leader with character also realizes that he or she serves a God who is greater than any situation. The leader with character is one who leads by integrity. Bill Thrall, who is the vice chair, co-author, and leadership mentor for Leadership Catalyst refers to honesty as telling others the truth and integrity as telling ourselves the truth. All theories of God’s redemption are just that, theories, until the person in leadership experiences them.

The fourth tier is becoming the *Transformational* leader. The word ‘transform’ implies a morphing, based on the word ‘metamorphoo’, which means changing inwardly and radically the inner character, condition, or nature of the individual. Transformational leaders see their own vision, dreams, and purposes lived out in the work and workplace of those whom they lead. Leighton Ford is attributed to have said:

(Transformative) Leaders...enable us to see beyond our narrow and often selfish horizons, who can empower us to be more than we have been. They divest themselves of power and invest it in their followers in such a way that others are empowered, while the leaders themselves end with the greatest power of all, the power of seeing themselves reproduced in others.

Rod Cooper summarizes that transformational leaders (1) focus on facilitating the development of followers to fulfill their potential; (2) focus on heart change, or deep change in themselves, their followers, and the organization; (3) understand that meaningful and lasting change occurs from the inside out; (4) impart healing; and (5) teach what they know and reproduce who they are—Christ in us. The theological context of this idea is derived from 2 Corinthians 3:12-18: “...transformed into the same image from one degree of glory to another.” Tim Hansel offers the following illustration:

Someone once asked a goldsmith how long he kept the gold in the fire. His reply: “Until I can see my face in it.” In His marvelous and mysterious way, God keeps shaping us until He can see himself in our lives. The process is long, arduous, complex, and certainly not painless, but it is worth it. And we need not wait until the conclusion to celebrate. We can, if we choose, genuinely celebrate the process.

The fifth, and final, tier and stage of leadership development is the *Redemptive* leader, who imparts hope in the work and in the workplace for which he or she is responsible. Redemption involves the notions of purchasing, ransoming, rescuing, and even ‘tearing loose’ someone who is in bondage. Redemption means deliverance from a curse or burden and the idea of setting free to live fully. Francis Connel explains, “The aim of redemption can only be to bring men to the fullest use and enjoyment of who they are”. Additionally, “The concept of redemption has deep meaning for God’s people. In the OT, it illustrates the truth that God is the Savior of his covenant people. Although Israel fell into sin by denying God’s law, God did not destroy them but restored them to

favor upon repentance.”⁴⁹ Also, “These OT emphases are present in the NT, but they are applied foremost to what Christ has done for the believer, 1 Cor. 1:30, ‘And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption.’”⁵¹

The redemptive leader influences ‘those whom he or she works with to such a degree that they too experience God’s redemptive power in their lives, so that they may be unleashed to live and work out of their full potential’. Redemptive leaders will ‘guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds, and tragedies. In those circumstances, they are then powerfully able to speak hope and healing, by God’s grace, into the hearts of others’. The redemptive leader sees the Lord using him or her, not in spite of afflictions and challenges, the dark side of leadership, but because God uses the very stuff of these sometimes-negative circumstances to demonstrate hope in the work and workplace through redemption. Consequently, the Lord redeems people’s faults, including the misuses of successes in their work and workplaces.

A great Old Testament example of redemptive leadership is found in the life of Joseph, who is one of the sons of Jacob, who by God was called to be Israel. (Gen 37-50) The stages of his life reveal many, if not most, of the concepts regarding what is eventually understood as building toward an expression of Redemptive Leadership. The

⁴⁹Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001), 1115.

⁵⁰David Noel Freedman, Allen C. Myers, and Astrid B. Beck, *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 1114.

beginning of the story reveals that Joseph is competent in recognizing his skills, along with interpreting visions and dreams, but his immaturity costs him his freedom from slavery. Joseph exemplifies servanthood and a management aptitude even while he is serving as a slave. Remaining faithful to his God and owner and after falsely being accused of rape and thru no fault of his own Joseph is cast into prison and seemingly forgotten. It is while in prison he must depend solely on his God for deliverance.

In Joseph's next story, he is both remembered and given the opportunity once again to show his leadership ability in the house of Pharaoh. Finally, Joseph chooses to forgive and rebuild his relationship with his brothers. He then reestablishes his relationship with his extended family and his beloved father during the last chapter of his life. Joseph ultimately reveals his own understanding of the trials and work that he has endured both as a slave and as a leader. He tells his brothers it was not them alone who caused his exile into Egypt, but that the Lord desired a remnant of the covenant relationship to survive the drought encompassing Egypt and Canaan. Joseph could see the big picture and his work in the greater story of God's redemptive plan. (Gen 50)

In summary, the Redemptive-Leadership model is consistent with the already-discussed Christian worldview and definition of work, as well as their redemptive impact on the workplace of the disciple of Jesus. Key points of the Redemptive-Leadership model include: (1) Leadership guidance is a developmental process. (2) Each stage of learning to be a leader builds on the next. (3) Pivotal transformational points occur in the 'crucible' experiences of an individual's life. (4) Often redemptive events in one's life become the basis of a leader's influence in others' lives. (5) We then have the privilege of

meeting and guiding others at key points in their own redemptive journey. Redemptive Leadership is influencing others developmentally through whom we are as redeemed individuals and part of a church body, attempting to allow God's continuing work to be accomplished in and through us in our own work and workplaces for His kingdom work and glory.

Introducing the 'Redemptive-Leadership' Model to Undergraduate Business and HR Management Students at Anderson University

The Redemptive-Leadership model will be presented to students who have chosen as their major to become business and/or HR managers. First, the students will gain an understanding of worldview and, specifically, of the Judeo-Christian worldview before the model is presented to them. They will articulate this worldview in their own words after researching the threefold idea of the creation, the Fall, and redemption as the big picture, or big story, encompassing the Old and New Testaments. Second, the students will draw conclusions about defining work—in this context—and God's intention for the disciple of Jesus in any given workplace. Third and finally, they will be introduced to the Redemptive-Leadership model as a unique expression of leadership that is consistent with the Judeo-Christian perspective of the Creation, the Fall, and Redemption, along with a Christian definition of work and disciple of Jesus in the workplace.

Conclusion: Project Preparation

Because this Thesis-Project takes place on a university campus, all necessary university criteria were satisfied for the students to receive academic course credit. This

included providing a course description, anticipated goals and outcomes, a list of textbooks for use, devices to measure student competencies during course administration, and how objectives and results were assessed. Such information was then submitted to the dean of the school in which the course was to be taught for authorization, further questions and/or clarifications, or nonapproval. I am glad to report that, due to dean endorsement of the course proposal, it was taught at Anderson University. Following the third chapter, which reviews the books and articles that are relevant to the subject taught, the fourth and fifth chapters of this Thesis-Project disclose how the project was conducted and its evaluation.

CHAPTER 3

LITERATURE REVIEW

The following literature review will—as an evaluative commentary—identify, summarize, and analyze the books, articles, and other materials that are relevant to this Thesis-Project. It will be accomplished in terms of both the content of the sources selected and the methodology utilized in implementing the course of study.

Historical Context of the Thesis-Project and Relevant Materials Available

Leadership is the new discipleship in Western Christianity. On the other hand, the theology or doctrine of work from a Christian perspective is a difficult field for which to find relevant information. Leadership materials are extremely divergent and easily available to any individual, company, and/or corporation in this first half of the twenty-first century. Trying to define work from a biblical viewpoint, using current resources, was found to be much more difficult. Searching for relevant Christian leadership information was also a challenge although not impossible to find literature exploring the theology and doctrine of work from a scriptural perspective.

This Thesis-Project has two goals: Its first objective is defining work and workplace from a biblical foundation. The second goal is applying this definition by employing a leadership model that is consistent with it. Appropriate materials were sought to attempt both objectives. These sources follow.

Works Cited in the Thesis-Project

Note: The following works are in the order in which they appear in the Thesis-Project.

Holy Bible

The College of Christian Studies at Anderson University has chosen the ESV as the standard Bible translation for use in all classes. Utilizing other translations is encouraged, but the ESV was implemented for standard teaching purposes.⁵¹

Alvin Schmidt

This book is a must for anyone who is conducting research—or just for the curious—concerning the impact of Christianity on Western civilization. It is well-researched and provides extensive end-of-chapter notes. The index, which is quite thorough, contains discussion questions for each chapter at the end of the book.⁵²

David Callahan

The subtitle of this book is “Why More Americans Are Doing Wrong to Get Ahead”. *The Cheating Culture* was used during one of the Anderson University freshmen-orientation sessions to bolster the awareness that cheating is not an acceptable

⁵¹ *The Holy Bible: English Standard Version*. Wheaton, IL: Standard Bible Society, 2001.

⁵² Schmidt, Alvin J. *How Christianity Changed the World*. Grand Rapids: Zondervan, 2001.

practice. Callahan furnishes a brief overview of the state of the American ‘Bottom-line Economy’ of today and then proceeds to promote the ‘Question of Character’. He offers several contemporary examples of cheating as the norm and inevitable downfall for well-known companies and corporations. Although this is not a ‘Christian book’, it includes much illustrative material for discussion from a Christian perspective. The endnotes are helpful regarding the author’s research, and the index is a ‘who’s who’ of corporate society.⁵³

Ian Mitroff

The subtitle of this book is “A Hard Look at Spirituality, Religion, and Values in the Workplace.” Beginning with the perspective of ‘spirituality’, Mitroff and Denton surmise that acknowledging and promoting a sense of spirituality in the workplace make a business truly successful. Defining ‘faith’ in the workplace is difficult. From the authors’ perspective, their ‘spirituality’ is a missing dimension in many workplaces. Theirs is not a promotion of a specific Christian spirituality, but nevertheless an endorsement of a ‘mind-body’ union while engaged in the workplace. The book presents a nonsectarian view of the need for a spiritual dimension to be encouraged and sustained in the workplace. It contains a functional index, which can be used to explore what the authors mean by workplace ‘spirituality’.⁵⁴

⁵³ Callahan, David. *The Cheating Culture*. Orlando: Harcourt, 2004.

⁵⁴ Mitroff, Ian I., and Elizabeth A. Denton. *A Spiritual Audit of Corporate America*. San Francisco: Jossey-Bass, 1999.

James M. Childs, Jr.

Childs writes extensively on the issue and on the application of the Christian faith in work, the workplace, and the Christian community. He proposes in this book that greed is a primal motivation expressing itself in the American capitalist workplace, and that there is a Biblical-Christian moral alternative to this state of affairs. The author provides commentary regarding different businesses and their expressions of American capitalism in a series of nine chapters. Discussion questions at the end of each chapter turn the reader to a Biblical-Christian perspective for potential answers. The chapter notes are a great resource for research in the field from a Christian point of view. The short index is helpful as well.⁵⁵

Laura Nash

The subtitle of this book is “Resolving the tensions between Christian faith, business ethics, competition, and our definitions of success.” As the subtitle reveals, Nash employs the dynamic of tension to illustrate the relationship between the Christian faith and the workplace. It is a good resource, which first identifies evangelical characteristics and what ‘believers say about business’. The author recognizes and describes in great detail what she assumes to be seven critical tensions when attempting to impose Christian faith perspectives on, and in, the workplace. Her research is well-documented in the

⁵⁵ Childs, James M., Jr. *GREED: Economics and Ethics in Conflict*. Minneapolis: Fortress Press, 2000.

endnotes. Additionally, study guides with suggested questions appear at the end of the book.⁵⁶

David Larson

With so much discussion about what ‘spirituality’ is, this book makes clear a biblically centered perspective on the subject. In fifteen chapters covering fifteen basic doctrines of the Christian faith, Larsen clarifies a subject with numerous meanings, particularly when applied to work, the workplace, and workplace leadership. It is easy to follow his explanations and illustrations. Extensive resources are identified in the endnotes of each chapter for further study. The book has Scripture and subject indexes that are extremely useful for locating Bible verses in the text, along with the places that people and subjects are covered by the author.⁵⁷

Stephen R. Graves

Graves and Addington are co-founders of a consulting group, which is called the *Life@Work* Company®. The authors propose that the Bible is the source of spiritual wisdom. In the fifteen chapters of their book, they apply scripturally based insight to a number of the dynamics that are found in the workplace. The subtitle of their book is “Powering Business Life with Spiritual Wisdom.” This book possesses a devotional

⁵⁶ Nash, Laura L. *Believers in Business*. Nashville: Thomas Nelson, 1994.

⁵⁷ Larsen, David L. *Biblical Spirituality*. Grand Rapids: Kregel Publications, 2001.

quality and application. Although no endnotes are included, every chapter concludes with recommended resources for each of the fifteen areas covered. It has a good index for searching out key issues and biblical personalities, too.⁵⁸

Nancy Pearcey

Pearcey has researched—from a unique evangelical perspective—the issue of identifying the problems of cross-cultural synchronization between the Christian faith and contemporary Western culture. The resources that she offers can be implemented to articulate numerous matters affecting the workplace from an evangelical point of view, with the intent of working through those issues without compromising the individual's faith. The author starts by trying to describe a Christian worldview. She then applies this perspective to science and evangelicalism. Moreover, Pearcey proposes a 'True Spirituality' in the context of a Christian worldview. It is worth the time to explore this perspective since it communicates a popular view. Her third appendix is helpful because it attempts to describe the "Long War between Materialism and Christianity". The book possesses extensive endnotes, a subject-matter index, and a study guide.^{59 58}

⁵⁸ Graves, Stephen R., and Thomas G. Addington. *Behind the Bottom Line*. San Francisco: Jossey-Bass, 2003.

⁵⁸⁹ Pearcey, Nancy. *Total Truth: Liberating Christianity from Its Cultural Captivity*. Wheaton, IL: Crossway Books, 2008.

Pope John Paul II

Pope John Paul II's *Encyclical Letter* is a must read due alone to the fact that his perspective on work, the worker, and the workplace influences the worldwide faith of most Roman Catholics. Furthermore, the pope expresses a traditional viewpoint on these subjects that are held by many non-Catholics. If work is to be performed on researching, defining, articulating, and ultimately applying a consistent and comprehensive doctrine of work from a Christian point of view, the *Encyclical Letter—ON HUMAN WORK* should be acknowledged and its content should be addressed. It contains twenty-seven sections of content, which are organized in five parts. This papal encyclical is sixty-six pages long, including footnotes (endnotes).⁵⁹

George M. Marsden

Marsden gives a brief (290 content pages) overview of the impact of religion on the American culture just as the title states. He does this in chronological order—exploring various religious influences—from ‘Christendom and American Origins’ to ‘Living with Differences’ in the twenty-first century. Especially informative for this Thesis-Project is the third chapter with respect to Protestant and Progressive America: 1860-1917. The influence of the then culturally dominant Protestants is recognized and noted, with references being listed in the endnotes. This book is useful for addressing the ‘spirituality’ sensitive worker and workplace because it documents the ever-growing, and now more religiously diverse, American workplace environment. The book has been

⁵⁹ John Paul II. *Encyclical Letter—ON HUMAN WORK*. Boston: Pauline, 1981.

well-researched. It contains endnotes for each chapter, as well as a helpful subject-matter index.⁶⁰

Matthew H. Olson

This current psychology textbook used at Anderson University was utilized to give documentation to Abraham Maslow's theory of self-actualization and its pyramid of hierarchal requirements. The bottom of the pyramid—or the most basic human need—is depicted as survival/security; the pinnacle of human self-worth is total self-actualization. So much 'folk' psychology (meaning superficial understanding) is employed to justify meaning and application of ideas that it is necessary to document even the most casual of references.⁶¹

Lynn T. White

This references a book with content used to verify a historical perspective on a position included in the Thesis-Project. Although it is dated, its contents provide the reference needed for supporting the idea that the chapter presents.⁶²

⁶⁰ Marsden, George M. *Religion and American Culture*. 2nd ed. Belmont, CA: Wadsworth Publishing Company, 2001.

⁶¹ Olson, Matthew H., and B. R. Hergenhahn. *An Introduction to Theories of Personality*. 8th ed. Upper Saddle River, NJ: Prentice Hall, 2011.

⁶² White, Lynn T. "The Significance of Medieval Christianity." In *The Vitality of the Christian Tradition*. Edited by George F. Thomas. New York: Harper and Brothers, 1945.

Ferdinand S. Schenck

Schenck covers the ethical perspectives in the context of the Christian faith. This work is dated, but its content furnishes the reference required to support the idea presented in the chapter.⁶³

Gerhard Uhlhorn

Even though this work is dated, Uhlhorn offers insight and relevance to the contents of the Thesis-Project. His research into early church cultures is valuable in comparing the early church with contemporary church cultures.⁶⁴

Darrel Cosden

These two books are the stepping-off points for defining work from a theological point of view in this Thesis-Project. The author's perspective of the worker imaging God in the workplace is consistent with the Christian worldview. Cosden's first work, which is based on his PhD. dissertation, was published in 2004 and constitutes the detailed theological argument for his position. According to the Forward, it is "a theological investigation into the nature, meaning, and value of human work." It includes as well a section with regard to his assessment of Jürgen Moltmann's view of work in the third chapter. The text, which is divided into two main parts, has seven chapters with an

⁶³ Schenck, Ferdinand S. *Christian Evidences and Ethics*. New York: YMCA Press, 1910.

⁶⁴ Uhlhorn, Gerhard. *Christian Charity in the Ancient Church*. New York: Scribner, 1883.

extensive bibliography and author and subject indexes.

Cosden's second text—which was published in 2006—is the more practical and easily understood book of his theology of work and the application of his perspective toward missions. It is written in three parts, includes six chapters, and provides a “For Further Readings” page at the end of the book.⁶⁵

Miroslav Volf

While work is a ‘vocation’ (vocation) or ‘calling’ as proposed and defended by John Calvin and Martin Luther, Volf suggests that people are in “cooperation with God in preservation and transformation of the world” via the apostle Paul’s theology of ‘*charisma*’. The author therefore describes work, the worker, and our influence on the workplace in terms of the doctrine of the Holy Spirit (cf. Rom 8:4; Gal 5:16 and the following verses). In the Preface, Volf explains that the main point of the book is “to call for a pneumatological (the branch of Christian theology that deals with the Holy Spirit) theology of work based on the concept of *charisma*.” Volf’s text, which is consistent with the Christian worldview of work, is especially relevant to the continued redemption work that is underway prior to the coming of God’s new kingdom. This view additionally offers a framework for more discussion of work from an eschatological perspective. The book is divided into two parts with six chapters. The third chapter presents Volf’s ‘theology of work and new creation’ as broken down into a Christian, normative,

⁶⁵ Cosden, Darrell. *A Theology of Work: Work and the New Creation*. Waynesboro, GA: Paternoster, 2004, and *The Heavenly Good of Earthly Work*. Peabody, MA: Hendrickson Publishers Inc., 2006.

transformative, and comprehensive theology of work. The book features an extensive section on notes broken down per chapter; a bibliography based on the footnotes; an index of scriptural references; and an author index.⁶⁶

Richard H. Niebuhr

This is the classic work about the tension that exists in the relationship of the Christian to the culture in which he or she lives. Should Christians be passive or militant in the manner that they relate to the world around them? Has Christ come to work against, around, in spite of, through, or within contemporary culture, transforming it into an entity that is acceptable to the Lord? These questions are relevant to anyone who wants to address the work, the worker, his or her workplace, and the culture in which this is to occur. Niebuhr provides a perspective to the individual Christian (not so much to the church) for debating this choice. God will and does interact with culture; the questions are ‘how?’ and ‘to what end?’ The book contains seven chapters and a three-page subject index.⁶⁷

Michael W. Goheen

Living at the Crossroads: An Introduction to Christian Worldview is a text that the College of Christian Studies at Anderson University (AU) selected for use in the

⁶⁶ Volf, Miroslav. *Work in the Spirit: Toward a Theology of Work*. Eugene, OR: Wipf and Stock Publishers, 1991.

⁶⁷ Niebuhr, H. Richard. *Christ and Culture*. San Francisco: Harper and Row, 2001.

required upper-level Christian Ministry course. This upper-level course and a freshman “Introduction to the Bible” class compose the two required courses (General Education requirements) from the College of Christian Studies for all degree-seeking, undergraduate AU students. According to its subtitle, this book introduces the reader to the biblical worldview. It is easy to read, or to follow the apologetics of Goheen and Bartholomew, as they build—from a scriptural perspective—a definition of worldview and then, specifically, a biblical worldview. After this definition is formulated, the authors illustrate what Western society has to offer in terms of worldview, and how the two perspectives cross paths and collide at times due to their different foundational beliefs and presuppositions. The last out of nine chapters furnishes six perspectives on applying the scriptural worldview in the areas of business, politics, sports and competition, art, scholarship, and education. This book constitutes the second part of a first work by the same authors, *The Drama of Scripture: Finding Our Place in the Biblical Story* (that was also published by Baker in 2004), which gives a detailed explanation of the biblical worldview and offers in the Prologue “The Bible as a Grand Story.” The book begins to relate this ‘grand story’ in the context of six acts, including an interlude. Because an understanding of the scriptural worldview is a basic subject of this Thesis-Project, these two books have played a significant role in developing the subject matter. Both books mentioned include extensive endnotes and biblical and subject indexes, all of which are quite helpful for this research.⁶⁸

⁶⁸ Goheen, Michael W., and Craig G. Bartholomew. *Living at the Crossroads*. Grand Rapids: Baker Academic, 2008.

Ralph D. Winter

This book and its workbook originate from the work and outcomes of the Lausanne Congress on Global Evangelization. This is the fourth edition that I have used for introducing undergraduate Christian Ministry majors and minors to missions and evangelism and introduce the idea of a Christian Perspective of work and the workplace. *Perspectives* was used to research biblical perspectives on the issues covered in the Thesis-Project. Also, it has been easy to incorporate work, workers, and the workplace into this subject matter due initially to the defining of the Lord's purpose and mission as revealed in the Bible, and then to widespread usage of cross-cultural information and challenges from a scriptural viewpoint. *Perspectives* is written from the singular view that the Christian God is a missionary God, seeking His glory in the work, workers, and workplaces throughout the world. The book has 150 contributors to its 170 articles and sidebars. It is no small text. *Perspectives* offers a historical view of the universal Christian movement and countless practical examples of modern worldwide Christian work. The companion workbook takes the reader on an introspective tour of the ideas and challenges that this book presents.⁶⁹

Mark A. Noll

According to its subtitle, this work is a brief (with 133 pages of content), yet

⁶⁹ Winter, Ralph D., and Steven C. Hawthorne. *Perspectives on the World Christian Movement*. 4th ed. Pasadena, CA: William Carey Library Publishers, 2009. and Hawthorne, Steven C. *Perspectives on the World Christian Movement: Study Guide*. 4th ed. Pasadena, CA: William Carey Library Publishers, 2009.

detailed account of the history of American Protestants. The author observes that the history of America and the function of the uniquely American version of Protestantism are ‘inseparable’. The contribution of the Christiana faith can be derived from this resource—be it a Protestant form of that faith—along with the culture and politics that have shaped, and are still influencing, this nation. Even the nonhistorian will appreciate Noll’s writing style in this book, which is more like a story than it is a series of dry historical accounts. The text describes and explains the role that Christians have played in contributing their part to the work and workplace in American history. It contains seven chapters, an appendix listing Protestant denominations in America, a chronology of influential moments in American history, a list of resources for further reading, and an index of people and subject matter within the book.⁷⁰

John Murray

Murray’s text is the source of much of the knowledge and understanding of the doctrine of atonement theology and of its fulfillment in redemption to which this Thesis-Project refers. In two parts, this classic work outlines the atonement—redemption accomplished, and its full relevance to the disciple of Jesus—redemption applied. Part I is composed of five sections, while Part II is made up of ten sections. This is the source book for beginning additional study of the topic of redemption as outlined in this Thesis-Project. The book possesses an index to Scripture texts and an index of subjects.⁷¹

⁷⁰ Noll, Mark A. *The Work We Have to Do: A History of Protestants in America*. New York: Oxford University Press, 2002.

James M Kouzes

These three resources comprise the needed sources presented in this Thesis-Project to conduct a contemporary study from a Christian perspective on leadership, implementing well-established and readily available materials. The potential leader's 'credibility' is foundational for the study. It is possible to base this 'credibility' on the redemptive theme in the Thesis-Project, but it takes a great deal of rethinking of the established conceptions and criteria of *The Leadership Challenge* to do so. They are excellent books because it is easy to track the plan of ideas and to perceive the follow-through of the concepts with workplace applications.⁷²

Richard Paul

A brief booklet outlining essential concepts and offering the attributes of applying critical thinking when reading academic materials. It contains samples and diagrams of critical approaches to analyzing subject matter. A helpful resource to use when asked to examine materials from an academic perspective.⁷³

⁷¹ Murray, John. *Redemption Accomplished and Applied*. Grand Rapids: Eerdmans, 1955.

⁷² Kouzes, James M., and Barry Z. Posner. *Christian Reflections on The Leadership Challenge*. San Francisco: Jossey-Bass, 2004, and *The Leadership Challenge*. 3rd ed. San Francisco: Jossey-Bass, 2003, and Kouzes, James M., and Barry Z. Posner. *The Leadership Challenge Workbook*. San Francisco: Jossey-Bass, 2003.

⁷³ Paul, Richard and Elder, Linda. *Critical Thinking Concepts and Tools: The Miniature Guide*. Dillion Beach, California: The Foundation for Critical Thinking, 2005.

Cornelius Plantinga, Jr.

An excellent resource for the new university student as the book introduces the value of learning in an academic environment from a Christian perspective. Plantinga successfully integrates faith with learning. Christ-centered learning according to the author leads ultimately to an understanding and possible acceptance of a Christian worldview. Although it seems this book is written primarily for new students on a college campus, it can be used successfully in upper level classes whose goals include the discussion of differing worldviews in the context of higher education especially if a thorough explanation of worldview from a Christian view is desired. The book is written in five sections with a discussion guide (Taking Points) for each section.⁷⁴

Doug Sherman

Your Work Matters to God is the book to use to introduce the student (or nonstudent) to the basic questions surrounding the need for a biblical view of work and its succeeding applications in the workplace. The authors begin in part one of three parts by identifying the need for a biblical view of work and give three examples of existing views in competition with a biblical view. Part two offers explanations on how God views work from a biblical perspective. Finally in part three the authors suggest applications for this approach to work and how they may be realized in the workplace. The book in summary describes the gap that exists in Christian views of work, three

⁷⁴ Plantinga, Jr., Cornelius. *Engaging God's World: A Christian Vision of Faith, Learning, and Living*. Grand Rapids, Michigan: Eerdmans, 2002.

inadequate approaches to closing this gap, a view of work that is faithful to the bible and also realistic about people and their work and finally offers several implications for disciples of Jesus on their jobs. Each chapter has endnotes and the book concludes with a suggested reading list, a general index of subject matter and a scripture index.⁷⁵

Peter Northhouse

Northhouse's book *Leadership: Theory and Practice* is a thorough introduction for the college student or for those individuals who want an in-depth study of the issue of leadership from an academic perspective. In thirteen chapters the author explores several leadership theories and their applications in the workplace. He points out not only the benefits of each style or theory of leadership but also the pitfalls of each. One of the great attributes of the book is the use of case studies in each of the chapters offering the reader a ready application to each of the theories and issues presented. In his own words, Northhouse states that, 'every effort has been made to make this text substantive, understandable, and practical'. Each chapter includes a summary and references for the chapters materials. The book concludes with an author index and a subject index.⁷⁶

⁷⁵ Sherman, Doug and William Hendricks. *Your Work Matters to God*. Colorado Springs, Colorado: NavPress, 1987.

⁷⁶ Northhouse, Peter. *Leadership: Theory and Practice*, 3rd ed. Thousand Oaks, California: Sage, 2004.

Ninian Smart

Ninian Smart's *Worldviews: Cross-Cultural of Human Beliefs* is a popular text on college campuses as it introduces the reader to worldviews from religious perspectives around the world. After the introductory chapters, different views or the author refers to them, as 'dimensions' are explored in the succeeding chapters. These dimensions are the heart of worldview discussions such as myth, doctrines, ethics, etc. The reader gains a general understanding of the world context of differing worldviews. The book is in nine chapters ending with a reflection of major worldview issues of the twentieth century. It concludes with a further reading section and a very helpful index of subject matter.⁷⁷

Bill Thrall

Probably the most popular of the books used in the Thesis-Project, *The Ascent of a Leader* was used as the practical text to apply the redemptive-leadership model. The authors introduce a ladder metaphor to build importance and primacy of the character of the leader. Each step of the ladder introduces the reader to key attributes of the leader as he or she develops toward the integration of all of the attributes into his or her character. The book is easy to understand, where the authors are going with their ladder metaphor, and is well illustrated. It has twelve chapters with notes, references and a subject index.⁷⁸

⁷⁷ Smart, Ninian. *Worldviews: Cross-Cultural of Human Beliefs*, 3rd ed. Upper Saddle River, New Jersey: Prentice Hall, 2000.

⁷⁸ Thrall, Bill, Bruce McNicol and Ken McElrath. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*. San Francisco: Jossey-Bass, 1999.

CHAPTER 4

THE PROJECT DESIGN

An Evaluative Research Thesis-Project

This Thesis-Project attempts to inform the decision-making processes of a group of undergraduate students who major in Business or Human Resources in a Christian university. The Thesis-Project implements formative evaluation for adjusting or enhancing the importance of student awareness of the Biblical-Christian view of work, the worker, the workplace culture, and the value of workplace leadership from a redemptive perspective. The project is in the form of an evening course taught twice a week for eight weeks at the university. By the completion of the course, it will cover the biblical, theological, theoretical, historical, and practical context of the subject matter reviewed and applied.

The research questions that are covered by the project—which are in the form of the goals, objectives, and anticipated outcomes of the course—are listed in the course syllabus. They are as follows:

1. The students will define *key terms and concepts* employed in the course.
2. The students will develop in their own words what a “worldview” is, and the *uniqueness of a Biblical-Christian worldview in contrast to other worldviews*.
3. The students, using the terminology covered in the course, will describe what is meant by a *Biblical-Christian view of work*.
4. The students will prepare evaluations of several case studies of workplace environments and selected business situations from a Biblical-Christian perspective.

5. The students will demonstrate an understanding of *redemptive leadership* and propose solutions for selected case-study workplace situations, utilizing a Redemptive-Leadership model.
6. The students will demonstrate critical-thinking skills that are appropriate to the academic study of religion and business practices.

Periodic evaluation of the students' awareness of key terms and concepts, their comprehension of new ideas and recourses, and the ability to articulate their progress will be conducted using textbook reviews, tests, surveys, case-study evaluations from both group-based and individual perspectives, and a final exam. Such results will be examined in the fifth chapter of the Thesis-Project—outcomes including conclusions and recommendations.

The order of the class content will be distributed is as follows. This order is applied as found in the 'Lesson Plan Outline' following the course Syllabus below.

- A. An Introduction to the Concept of Worldview in a Workplace Setting
- B. Introduction to the Biblical-Christian Worldview
- C. A View of Work from a Biblical-Christian Worldview
- D. The "Redemptive-Leadership" Model in the Workplace
 1. A Review of Biblical-Christian Leadership Models
 2. Introducing a "Redemptive-Leadership" Model
- E. Application of a Biblical-Christian View of Work and Redemptive Leadership in Workplace Applications

The remainder of this chapter includes the following Figures:

- Figure 1.a.-1.d. The Course Syllabus
- Figure 2. The course lesson-plans outline for the eight weeks of the course
- Figure 3. Daily-lesson outline used for each class period
- Figure 4. “Our Class Guest” questionnaire
- Figure 5. A Biblical-Christian Worldview—Workplace-Leadership-Evaluation Model
- Figure 6. The “Leadership Grid Model” and its components
- Figure 7. Biblical-Christian Leadership Questions for in-class reflections
- Figure 8. Applied-Listening-Skills Review
- Figure 9.a.-9.b. The Christian Faith and Assumptions Concerning Conflict
- Figures 10.a-10.e. Five reading assignments—textbook reviews
- Figure 11. *Bonus* reading assignment—optional
- Figure 12.a.-12.d. Four scheduled tests
- Figure 13. Final Exam
- Figure 14.a.-14.b. Midcourse Student’s Course-Evaluation Form
- Figure 15.a.-15.b. “Your Christian Faith on the Job”

SYLLABUS - RELIGION 0299, FALL SEMESTER 2006
ANDERSON UNIVERSITY, Anderson, South Carolina

I. Course Information

Division of Arts and Science
 Religion 0299—"Religion and Business Leadership"
 3 semester hours credits; Section A

Course Description: "Religion 0299–Religion and Business Leadership"—which is a process of research and case-study applications, will engage undergraduate students majoring in Business and Human Resources in developing and articulating in their own words a Biblical-Christian definition of work and a redemptive model of leadership that can be applied to the workplace environment.

II. Instructor Information

Rev. James E. Motes, Associate Professor of Christian Ministry
e-mail: jmotes@andersonuniversity.edu
 Office location: WA-103
 Office telephone: 231-2054 (office hours are posted.)
 Home telephone: 261-3994 (Note: No calls after 10 p.m.)

III. Course Purpose, Goals, Learning Objectives/Outcomes

1. The students will define *key terms and concepts* employed in the course.
2. The students will develop in their own words what a "worldview" is, and the *uniqueness of a Biblical-Christian worldview in contrast to other worldviews*.
3. The students, using the terminology covered in the course, will describe what is meant by a *Biblical-Christian view of work*.
4. The students will prepare evaluations of several case studies of workplace environments and selected business situations from a Biblical-Christian perspective.
5. The students will demonstrate an understanding of *redemptive leadership* and propose solutions for selected case-study workplace situations, utilizing a Redemptive-Leadership model.
6. The students will demonstrate critical-thinking skills that are appropriate to the academic study of religion and business practices.

IV. Method(s) of Assessing Achievement of Learning Objectives

1. Five textbook reviews (one page each)
2. Four tests (and nongraded course evaluations)
3. One individually prepared case study
4. One group-prepared case study
5. Final exam

Figure 1.a. The Course Syllabus

V. Student Feedback and Grading Policies and Procedures

The Religion Department implements a 10-point scale. In the class, this policy means that 100 percent to 90 percent of the total points available equals an A; 89 percent to 80 percent equals a B; 79 percent to 70 percent equals a C, etc. See Syllabus Appendix “*Grading Criteria*” for the grade-assessment methodology used for this class.

Summary and explanation of graded requirements:

- | | |
|--|------------------------------------|
| 1. Five textbook reviews (one page each) | 30 points each = 150 total points |
| 2. Four tests | 100 points each = 400 total points |
| 3. One individually prepared case study | 150 points |
| 4. One group-prepared case study | 150 points |
| 5. Final exam | <u>150 points</u> |

Total available points to be earned	1,000 points
-------------------------------------	--------------

6. Extra credit—The Professor may at times provide extra-credit exercises. Extra credit will be added to the student’s final score at the end of the semester.
7. The instructor reserves the right to alter, add to, or delete requirements for this course. Changes in the requirements stated above and their influence on the final grading structure will be discussed with the student in advance.
8. Makeup-test policy—Makeup tests, if approved, are taken during the final exam.

VI. Course-Content Outline

First - Introduce the terminology, concepts, and critical-thinking skills used to address the biblical and theological issues raised attempting to understand and apply a Biblical-Christian view of work. **Second** - Use this portion to define “What is a worldview?” and then to explore the distinctive that a Biblical-Christian worldview has to offer in comprehending “work.” **Third** - Develop, articulate, and demonstrate “What is a Biblical-Christian view of work?” **Fourth** - Develop and articulate “What is Redemptive Leadership?” as found in a Biblical-Christian view of work. **Fifth** - “Explore how Redemptive Leadership can be applied to case-study workplace situations.” In addition, resources will be reviewed that were employed to define, recognize, and apply the ideas and model of the Biblical-Christian worldview and Redemptive Leadership proposed and applied in this course. Specific attention will be paid to those resources that students can take to the workplace and make applicable to their own work environments.

VII. Instruction Method(s)

Each unit of study involves some lecture for explaining primary concepts as covered in the text. The student should prepare for these discussions through the assigned readings, expecting to respond to issues that arise in the text. Case studies will be implemented for practical application and evaluation of the course content. *This course may require or encourage travel to off-campus sites. Students are required to make their own arrangements for all off-campus travel.*

Figure 1.b. The Course Syllabus

VIII. Assignments and Course Calendar

Refer to Course "LESSON-PLANS OUTLINE" for Religion 299.F06, which follows the syllabus.

IX. Textbook(s) and Supplementary Readings Required Textbooks:

Paul, Richard, and Linda Elder. *Critical Thinking Concepts and Tools: The Miniature Guide*. Dillon Beach, CA: The Foundation for Critical Thinking, 2005.

Plantinga, Cornelius, Jr. *Engaging God's World: A Christian Vision of Faith, Learning, and Living*. Grand Rapids: Eerdmans, 2002.

Schmidt, Alvin J. *How Christianity Changed the World*. Grand Rapids: Zondervan, 2001.

Sherman, Doug, and William Hendricks. *Your Work Matters to God*. Colorado Springs: NavPress, 1987.

Additional Reading:

Northhouse, Peter. *Leadership: Theory and Practice*. Thousand Oaks, CA: Sage, 2004.

Smart, Ninian. *Worldviews: Crosscultural Explorations of Human Beliefs*. 3rd ed. Upper Saddle River, NJ: Prentice Hall, 2000.

Thrall, Bill, Bruce McNicol, and Ken McElrath. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*. San Francisco: Jossey-Bass, 1999.

X. Computer and Information-Technology Usage

Students should prepare all writing assignments with a word processor.

Computers are available for students next to the Tutor Lab in Watkins-101. Computer resources in the library should be consulted in research for papers and reports.

XI. Course/Class Policies

A. Attendance -

1. The student is expected to **attend all** the assigned meetings **and be on time**.
2. Attendance will be taken. The student must be present for the entire scheduled meeting.
3. Students who are registered for accelerated courses are expected to make a serious commitment to regular attendance. Students who experience personal illness or a family/business emergency **must contact their instructor as soon as possible before class** to discuss options regarding missed work (...from the AU-ACCEL 01/02 Information Sheet).
4. The student is responsible for all material that is covered in the class during an absence. The student must be prepared for the class period following an absence.
5. The students should not disturb the group meetings by leaving and returning during the meeting except in the case of emergencies.

Figure 1.c. The Course Syllabus

- B. Cheating - Students are expected to do their own work for all assignments and tests. If a student is found to be guilty of cheating, his or her grade for that paper or test will be reduced, usually to a zero; the grade will be counted toward the semester grade; and the student will be reported to the Dean of Students. The grade cannot be dropped or replaced. Read and follow carefully the **Academic Honesty/Dishonesty Policy** in the *Student Handbook*.
- C. Disruptive Behavior - The instructor reserves the right to dismiss from class a student who is engaged in any disruptive behavior, with one warning, regardless of whether that warning occurs inside or outside class. NO cell-phone traffic. NO text messaging. NO use of laptops in the classroom except as allowed by the professor.
- D. Dress - Students are to dress appropriately for a Christian liberal arts university.
- E. Food - No food or drink (except for water) should be brought into the classrooms.
- F. Concepts, Language, and Terminology - This course contains material that a student may possibly find offensive due to the covering of religious subject matter.

XII. Learning Resources

- A. The Johnston Library contains many books and periodicals that may be used. Some books are reserved. The library contains some electronic resources for biblical studies.
- B. The tutoring lab is available for assistance with writing and for tutoring.
- C. Anderson University has a counselor who is available for all students to help address personal issues.
- D. Teachers are available to assist the students as much as possible in attaining their academic goals. Students should contact their teachers to make their questions and needs known. Help is available.
- E. Students are the greatest resource for their own education. They should ask questions, do the assignments, and participate in class discussions for taking advantage of all that is available to them while they are students at Anderson University.

(Syllabus format follows guidelines that are dated 04-17-03.) JEM

Figure 1.d. The Course Syllabus

LESSON-PLANS OUTLINE for Religion 0299.F06 ACCEL Thursday, August 10 - Thursday, October 5, Fall 2007, 5:30 - 7:40 p.m., Rm WA116 MONDAYS	
	THURSDAYS
<i>“‘For I know the plans I have for you,’ declares the LORD.” (JER 29:11)</i>	1-August 10 Course Introduction At Issue - The Christian Faith in the Workplace
2-August 14 Terminology, People, etc. History of “Work” via the Greeks and the Influence of the Christian Church	3-August 17, <i>Reading Quiz No. 1</i> Introduction to Worldviews
4-August 21 <i>Test Number 1</i> Influence of Worldviews on Decision-Making Processes	5-August 24 Introduction to the Biblical-Christian Worldview The Biblical-Christian Worldview and the Concept of “Work”
6-August 28 <i>Test Number 2</i> The Biblical-Christian Worldview and the Concept of “Work” continued	7-August 31, <i>Reading Quiz No. 2, Class Guest</i> The Biblical-Christian Worldview Concept of “Work” Applied in the Context of “ R-L: Redemptive Leadership ” defined
September 4 (Labor Day school holiday)	8-September 7, <i>Reading Quiz No. 3, Class Guest</i> R-L - Terminology, People, Application R-L in the Workplace - Workplace Applications
9-September 11 <i>Test Number 3</i> R-L in the Workplace – Sample Case Studies	10-September 14, <i>Class Guest</i> R-L in the Workplace - Conflict Management, Planning, and Goal Setting
11-September 18 R-L in the Workplace - Conflict Management, Planning, and Goal Setting R-L Case Studies via Group Process	12-September 21, <i>Reading Quiz No. 4, Class Guest</i> R-L Case Studies via Group Process Key-Issues Review - Biblical-Christian Definition of Work and Redemptive Leadership
13-September 25 <i>Test Number 4</i> R-L in Contrast to Alternative “Biblical”-Based Leadership Models	14-September 28, <i>Class Guest</i> R-L - Individual Case Studies
15-October 2 R-L in Contrast to Nonbiblical Worldview Perspectives of Work and Leadership. Review of Tests Numbers 1-4 /Course Evaluation	16-October 5, <i>Reading Quiz No. 5</i> <i>Final Exam</i>
<p>“Class Guest” - Individuals in business visit the class on designated days. These people are representatives from differing fields of work and leadership responsibilities. Each shares his or her own unique perspective with regard to “being a Christian” in the workplace.</p>	

Figure 2. The course lesson-plans outline for the eight weeks of the course

Daily-Lesson Outline for (Course): _____	
LESSON OUTLINE for Class Number _____ Date: _____	
1 5:30	Class goal/objective: Announce —“ <i>Today’s topics are....</i> ”
2 5:40	
3 5:50	
4 6:00	
5 6:10	
6 6:20	
7 6:30	<i>Class Break</i>
8 6:40	
9 6:50	
10 7:00	
11 7:10	
12 7:20	
13 7:30	Review and Assignments: Class Assessment: _____ Class ends at 7:40 p.m.

Figure 3. Daily-lesson outline used for each class period

OUR CLASS GUEST: _____
OCCUPATION: _____

“Your Christian Faith on the Job”
 Religion 299—“Religion and Business Leadership”
 ANDERSON UNIVERSITY
 Fall 2006

An ACCEL course at Anderson University: Through a process of research and case-study applications, the course will engage undergraduate students majoring in Business and Human Resources in developing and articulating in their own words a Biblical-Christian definition of work and a redemptive model of leadership that can be applied to the workplace environment.

Suggested Discussion Questions:

(Please use *no* names in any examples. Thank you.)

How does being a Christian influence your day-to-day work?

Do you promote the idea of a “Christian” business in your advertising? Why or why not?

What is the difference (if any) between a “Christian business” and a “business that a Christian operates”?

Do your competitors (and sometimes those individuals with whom you work) take advantage of your faith? How do they do so?

Do you think/believe that God has “called” you to the work that you are (were) involved? Why or why not?

How do you believe that the Lord is with you at work? Can you share an example?

Do customers (or people with whom you work) seek you out because of your faith? Under what circumstance(s) do they do this? Can you provide an example?

Figure 4. “Our Class Guest” Questionnaire

<p align="center"><i>A BIBLICAL-CHRISTIAN WORLDVIEW</i> <i>Workplace-Leadership-Evaluation Model</i></p> <p align="center">CREATION “Ideal”</p> <p>Identification of the “work” or “workplace” issue for assessment:</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <p align="center">FALL “Accountability”</p> <p>The crucial “event” or “circumstance” that corrupts the “work” or “workplace” environment:</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <p align="center">REDEMPTION “Practice”</p> <p>(A) Identification of individual(s) affected by the “Fall”; (B) Identification of the “cost” of redeeming this (these) individual(s):</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
--

Figure 5. A Biblical-Christian Worldview—Workplace-Leadership-Evaluation Model

Religion 299—"Religion and Business Leadership"
Anderson University, Anderson, South Carolina

THE "LEADERSHIP GRID MODEL" AND ITS COMPONENTS
The Building-Block Components of Five Leadership Models

1. THE FOUR *BASIC LEADERS*
2. THE TWO *DIRECTIVE FORCES*
3. THE FOUR *BASIC RESPONDERS*
4. THE FOUR *BASIC ORGANIZATIONAL ENVIRONMENTS*
5. THE *FLEXIBILITY AND EFFECTIVENESS DETERMINANT*
6. *CONFLICT MANAGEMENT*
7. *LEADERSHIP MODELS*

1. THE FOUR <i>BASIC LEADERS</i>	2. THE TWO <i>DIRECTIVE FORCES</i>	3. THE FOUR <i>BASIC RESPONDERS</i>
4. THE FOUR <i>BASIC ORGANIZATIONAL ENVIRONMENTS</i>	5. THE <i>FLEXIBILITY AND EFFECTIVENESS DETERMINANT</i>	6. <i>CONFLICT MANAGEMENT</i>

7. LEADERSHIP MODELS:

- A. Imitation of Christ
- B. Biblical Principles
- C. Character of the People in the Bible
- D. Servant Example of Jesus
- E. Redemption - The Full Purpose of God: "...to what end?"

Figure 6. The "Leadership Grid Model" and its components

Religion 299—"Religion and Business Leadership"
Anderson University, Anderson, South Carolina

Biblical-Christian Leadership Questions for In-Class Reflections

- A. Identification of four Old Testament and four New Testament leaders—excluding Jesus—including detailed descriptions of the context and/or environment in which they practiced their leadership "style."
- B. Implementing the "Leadership Grid Model" used in class, identify and describe its components. Conclude with a brief essay (including examples) of how the components interrelate with one another. (See attached.)
- C. Personal Application of Leadership Materials:
1. Identification of my desired (primary) leadership style and of my backup (default) leadership style.
 2. Identification of the leadership areas/styles in group-dynamic situations that I should be aware of needing to be the most flexible in working with/around and "why."

Figure 7. Biblical-Christian Leadership Questions for in-class reflections

Religion 299—"Religion and Business Leadership"
Anderson University, Anderson, South Carolina

APPLIED-LISTENING-SKILLS REVIEW

Good and Poor Listeners (adapted from *The Listener Wins*, by Michael Purdy)

Did you know that

30 percent of an hourly employee's time is spent listening?

60 percent of a manager's time is spent listening?

75 percent or more of an executive's time is spent listening?

A good listener:

1. Uses eye contact appropriately.
2. Is attentive and alert to a speaker's verbal and nonverbal behavior.
3. Is patient and does not interrupt.
4. Is responsive, utilizing verbal and nonverbal expressions.
5. Asks questions in a nonthreatening tone.
6. Paraphrases, restates, or summarizes what the speaker says.
7. Offers constructive (verbal and nonverbal) feedback.
8. Is empathetic (works to understand the speaker).
9. Shows interest in the speaker as a person.
10. Demonstrates a caring attitude and is willing to listen.
11. Does not criticize and is nonjudgmental.
12. Is open-minded.

A poor listener:

1. Interrupts the speaker (is impatient).
2. Does not provide eye contact (has wandering eyes).
3. Is distracted (fidgeting) and does not pay attention to the speaker.
4. Is not interested in the speaker (does not care; daydreams).
5. Furnishes the speaker with little or no verbal or nonverbal feedback.
6. Changes the subject.
7. Is judgmental.
8. Is closed-minded.
9. Talks too much.
10. Is self-preoccupied.
11. Offers unwanted advice.
12. Is too busy to listen.

Figure 8. Applied-Listening-Skills Review

Religion 299—"Religion and Business Leadership"
Anderson University, Anderson, South Carolina

THE CHRISTIAN FAITH and ASSUMPTIONS CONCERNING CONFLICT
A Discussion Exercise Involving a Redemptive-Leadership Perspective in the Workplace.

Christian Theology and Assumptions Concerning Conflict:

The "body of Christ" is created to be diverse. There will be conflict where there is diversity.

Pride (which is one of the attributes of sinful disobedience to God) causes me to deceive myself about my true motives and personal/professional goals.

A common "norm" with respect to organizational conflict involving Christians is that dissent is viewed as wrong, sinful, and harmful.

Christians consider conflict as being in the state of "un-covenant."

Only the Lord can "reconcile individuals" when conflict is concerned; all that I can do is to manage the conflict around me.

Harmony is both a feature and a conception of the presence of God's kingdom.

Redemption is the ultimate objective and evidence of God's kingdom.

Human Behavior and Assumptions Concerning Conflict:

Conflict is a normal and vital sign of a healthy relationship and of a diverse people group.

Conflict implies established relationship. Conflicts exist only with people whom we cannot ignore or avoid.

The closer the relationship, the more threatening is the conflict.

One way to cope with conflict is forming alliances.

Sharper disagreements occur within group conflicts.

Communication is disrupted when conflict is present.

Explosions of dangerous conflict erupt when negative feelings and experiences are not dealt with and are "stored up."

Conflict can be directed or channeled, but can rarely be repressed for an indefinite length of time.

You can learn from conflict because it can be analyzed.

Figure 9.a. The Christian Faith and Assumptions Concerning Conflict

THE CHRISTIAN FAITH and ASSUMPTIONS CONCERNING CONFLICT
A Discussion Exercise Involving a Redemptive-Leadership Perspective in the Workplace.
(continued)

Redemptive-Leadership Assumptions Concerning Conflict:

If the leader of an organization or group does not, cannot, or will not recognize dissent in the workplace, the organization or group is dead or the leader is out-of-touch.

The leader is frequently faced with the dilemma that is sometimes referred to as WWJD, or What Would Jesus Do? (Turn the other cheek, or overturn the money changers' tables when confronted with conflict.)

Redemptive-leadership attributes include, but are not limited to: evenhandedness, accessibility, and a willingness to be open.

Figure 9.b. The Christian Faith and Assumptions Concerning Conflict

Name: _____

Date: _____

RQ#1**READING ASSIGNMENT: *The Ascent of a Leader*****Attach this sheet to your typed answers.****Book:** Thrall, Bill, Bruce McNicol, and Ken McElrath. *The Ascent of a Leader*

Read and answer the questions below. Be prepared to discuss in class any of the material that is covered in the assignment.

I. Write a brief summary of the figures on pages 140 and 144.

II. "You should read this book because...."

III. "The most important or interesting insight that is found in this book is when the authors say...." (Use at least one quotation from the book.)

IV. "I agree/disagree with the point of view that is taken/expressed in the book because...."

(Apply a quotation from the book to a specific case in your own experience, and explain the reason that this has led to a positive or negative experience. Support this claim with at least one quotation.)

Figures 10.a. Five reading assignments—textbook reviews

Name: _____

Date: _____

RQ#2**READING ASSIGNMENT*****Engaging God's World: A Christian Vision of Faith, Learning, and Living*****Attach this sheet to your typed answers.****Book:** Plantinga, Cornelius, Jr. *Engaging God's World: A Christian Vision of Faith, Learning, and Living*

Read and answer the questions below. Be prepared to discuss in class any of the material that is covered in the assignment.

I. How do you envision the "Preface to Students" and "Chapter One" as being applicable to Business and Human Resources students, and ultimately applicable to your idea of a "workplace?"

Why or why not?

II. "You should read this book because...."

III. "The most important or interesting insight that is found in this book is when the author says...." (Include at least one quotation from the book.)

IV. "I agree/disagree with the point of view that is taken/expressed in the book because...."

(Apply a quotation from the book to a specific case in your own experience, and explain the reason that this has led to a positive or negative experience. Support this claim with at least one quotation.)

Figures 10.b. Five reading assignments—textbook reviews

Name: _____

Date: _____

RQ#3**READING ASSIGNMENT: *How Christianity Changed the World*****Attach this sheet to your typed answers.****Book:** Schmidt, Alvin J. *How Christianity Changed the World*

Read the first, eighth, and fifteenth chapters. Answer the questions below, which can be found in the back of the text—beginning on page 424—under the heading of “Discussion Questions.” Be prepared to discuss in class any of the material that is covered in the assignment.

I. Choose and answer 1 (one) question under each heading, in each chapter, that you believe best represents the information that is presented in the chapter.

Chapter 1 (pages 424-25): Looking for Facts, Interpreting the Facts,
Applying the Facts

Chapter 8 (pp. 432-33): Looking for Facts, Interpreting the Facts,
Applying the Facts

Chapter 15: (pp. 440-41): Looking for Facts, Interpreting the Facts,
Applying the Facts

(Note: You will have answered a total of nine questions when you are finished.)

II. “You should read this book because....”

III. “The most important or interesting insight that is found in this book is when the author says....” (Use at least one quotation from the book.)

IV. “I agree/disagree with the point of view that is taken/expressed in the book because....”

(Apply a quotation from the book to a specific case in your own experience, and explain the reason that this has led to a positive or negative experience. Support this claim with at least one quotation.)

Name: _____

Date Due: **Monday, Sept. 25, 2006****RQ#4****READING ASSIGNMENT: *Your Work Matters to God*, Parts I and II****Attach this sheet to your typed answers.****Book:** Sherman, Doug, and William Hendricks. *Your Work Matters to God*

I. Choose 1 (one) chapter from each of the two parts (a total of two), and summarize the most significant idea you have read in each of the two chapters that you have selected. They should be ideas that you have not given any, or much, thought to before now. Be sure to include examples from your own work experience in both answers to help validate your views.

(Chapter ____ from Part I)

(Chapter ____ from Part II)

II. “You should read Parts I and II of this book because....”

III. “The **most important** or interesting insight that is found in Parts I and II of this book is when the authors say....” (Include at least one **quotation** from the book.)

IV. “I agree/disagree with the point of view that is taken/expressed in Parts I and II of this book because....”

(Apply a **quotation** from the book to a specific case in your own experience, and relate the reason that this has led to a positive or negative experience. Support this claim with at least one quotation.)

Figures 10.d. Five reading assignments—textbook reviews

Name: _____ Date Due: **Monday, Oct. 2, 2006**

RQ#5

READING ASSIGNMENT: *Your Work Matters to God*, Part III

Attach this sheet to your typed answers.

Book: Sherman, Doug, and William Hendricks. *Your Work Matters to God*

I. Choose 2 (two) chapters from Part III, and summarize the most significant idea you have read in each of the two chapters that you have chosen. These must be ideas that you have not given any, or much, thought to before now. Be sure to use instances from your own work experience in both answers to help validate your views.

(Chapter ____ from Part III)

(Chapter ____ from Part III)

II. “You should read Part III of this book because....”

III. “The **most important** or interesting insight that is found in Part III of this book is when the authors say....” (Use at least one **quotation** from the book.)

IV. “I agree/disagree with the point of view that is taken/expressed in Part III of this book because....”

(Apply a **quotation** from the book to a specific case in your own experience, and give the reason that this has led to a positive or negative experience. Support this claim with at least one quotation.)

Figures 10.e. Five reading assignments—textbook reviews

Name: _____

Date: _____

BONUS READING ASSIGNMENT
Attach this sheet to your typed answers.

Book: Smart, Ninian. *Worldviews: Crosscultural Explorations of Human Beliefs*. 3rd ed. Read the following, and answer the questions below. Be prepared to discuss in class any of the material that is covered in the assignment.

Introduction;

Chapter 1: 11-19, 25-27;

Chapter 2: all;

Chapter 3: 65-70;

Chapter 6: 104-6, 111-13, 116-17;

Chapter 8: all;

Chapter 9: all; and

Postscript: all.

I. “You should read this book because....”

II. “The most important or interesting insight that is found in this book is when the author says....” (Include at least one quotation from the book.)

III. “I agree/disagree with the point of view that is taken/expressed in the book because....”

(Apply a quotation from the book to a specific case in your own experience, and tell the reason that this has led to a positive or negative experience. Support this claim with at least one quotation.)

Figure 11. *Bonus* reading assignment—optional

Name: _____

Date: _____

RELIGION 299-1: Religion and Business - TEST 1 - FALL 2006*(Use the back of the test to continue your answers for any of the following exercises.)*

1. In your own words, describe what the term “worldview” represents in the context of the class discussions. (25 points)

2. Why is it necessary, in the context of this course, to “link” the two separate ideas of “Biblical” and “Christian” to form “Biblical-Christian” when discussing the distinctive characteristics of this view?
(25 points)

The Six Dimensions of Worldviews

Choose any **five**, and give a brief description of the term when used to describe a dimension of what characterizes “worldview.” (50 points) (Note: You may attempt all six and only be graded on the first five correct answers.)

Experiential**Mythic****Doctrinal****Ethical****Ritual****Social**

Figure 12.a. Four scheduled tests

Name: _____

Date: _____

RELIGION 299-1: Religion and Business - TEST 2 - FALL 2006

Write a brief essay that explains the Biblical-Christian Worldview. Keep in mind the peers with whom you work. Describe it in such a way that the hearer will have an understanding that the God of the Christian Bible is a “working God.” Use the outline presented in the Plantinga text as your guide and outline. If you feel that you must quote from class notes, the Bible, or the text, you must give credit in the essay. Remember, your “target audience,” whom you will allow to read this, is a fellow worker. Perhaps choosing someone you work with now to keep in mind as you write will help you with “how” to express certain ideas, concepts, and/or beliefs. NOTE: You do not have to actually share this with anyone except for the teacher.

Attach this sheet as the cover sheet for your typed paper.

Figure 12.b. Four scheduled tests

Name: _____ Date: _____

RELIGION 299-1: Religion and Business - TEST 3 - FALL 2006

Define the concept of Redemptive-Leadership as described in class. Be sure to include its components.

Describe a workplace event (case study) and apply the components of Redemptive-Leadership to the situation you have chosen. How can this workplace event be understood and resolved using a Redemptive-Leadership outlook on the situation?

Figure 12.c. Four scheduled tests

Name: _____

Date: _____

RELIGION 299-1: Religion and Business - TEST 4 - FALL 2006

How does a Christian worldview of work and the concept of Redemptive-Leadership support each other? In what ways might they conflict or work against each other? Be sure to make your point(s) with an example from the workplace.

How can 'character' as a leadership basis be used in conjunction with Redemptive-Leadership? How does a Christian worldview and biblical definition of work support the idea of Christian character?

Figure 12.d. Four scheduled tests

Name: _____

Date: _____

RELIGION 299-1: Religion and Business – FINAL EXAM - FALL 2006

The following is an out of class Final Exam due on October 5th before the end of the class period.

Instructions: Write a brief paper on one of the class visitors using the notes taken on the *Workplace Leadership Evaluation Model*. Attach (staple) your in class notes to the end of the paper. The paper will consist of (1) your definition of work based on the Christian worldview, (2) your definition of redemptive leadership, (3) a brief description of the individual you are writing about, (4) how you see the *Workplace Leadership Evaluation Model* applied to the individual you have chosen, (5) how an example (case study) shared by the individual could be evaluated using the *Workplace Leadership Evaluation Model*, and (6) a summary of the experience and what follow up options the individual may have based on the Redemptive-Leadership model.

Figure 13. Final Exam

“RELIGION AND BUSINESS LEADERSHIP”
J.E. Motes, Doctor of Ministry Project, G-CTS
FALL 2006 – MID-COURSE STUDENT EVALUATION FORM
Anderson University

Hello! You can help improve this study by completing this evaluation form. Your input will help improve future studies of this important topic. Thank you for your participation!

General information about yourself ... Check One: Female: _____ or Male: _____

Would you consider yourself: “Blue Collar”: _____ or “White Collar”: _____

What is your occupation (career) now? _____

What other occupations (careers) have you had?

What is your age range? (Please circle one) 17 & under 18-23 24-27 28-33 34-42
 43-53 52-63 64-72 73-77 77-82 82 and over

Did the study(s) meet your expectations? *Please indicate your response to the following in the blanks to the left of the statements. Write a number in the blank for each statement.*

Most Negative Response 1 ← 2 ← 3 → 4 → 5 Most Positive Response

____ 1. I am able to understand the key terms and issues being covered.

____ 2. There was an adequate amount of biblical and theological content.

____ 3. The stories and illustrations helped me to understand and apply the material.

____ 4. I could put the terms used in this course in my own words and explain them to others.

____ 5. I am comfortable with discussing the topic around the people at the study.

____ 6. There needed to be more practical examples to help me understand the study.

____ 7. I understand what a “world-view” is.

____ 8. I can explain in my own words why there is a difference between “Biblical” and “Christian”.

____ 9. I can tell that there are different worldviews that affect my work-place.

____ 10. I can describe in my own words what the “creation story” in the Bible means as it was covered in class.

____ 11. I can describe in my own words what the “fall stories” in the Bible mean as it was covered in class.

____ 12. I can describe in my own words what “redemption” in the Bible means as it was covered in class.

____ 13. I can describe in my own words the significance of, “In the beginning...” (Genesis 1:1a) as the first words in the Bible mean in the contest of the class subject being taught.

Figure 14.a. Midcourse Student’s Course-Evaluation Form

☐ 14. I can describe in my own words what the “Biblical-Christian Worldview” means.

☐ 15. I can understand and describe in my own words how our western society has sometimes changed and often rejected a Biblical-Christian worldview.

☐ 16. I can understand and describe in my own words how our western society has “Covenant of God” means in the context of this course.

☐ 17. I can describe in my own words what the term “Kingdom of God” means in the context of this course.

☐ 18. I can describe in my own words what the term “Glory of God” means in the context of this course.

☐ 19. I can explain in my own words why the idea of “redemption” is a central issue in the Bible

☐ 20. If you were to ask me if I could explain in the context of this course why “Scripture” (i.e. the Christian Bible) is so important, I could tell you in my own words.

☐ 21. If you were to ask me if I could explain in the context of this course why the “Work of God” is so important, I could tell you in my own words.

☐ 22. If you were to ask me if I could explain “Humanities roll and purpose” as revealed in the Bible and in the context of this course, I could tell you in my own words.

☐ 23. If you were to ask me if I could explain God’s purpose” as revealed in the Bible and in the context of this course, I could tell you in my own words.

☐ 24. I understand what is so important to understand in the context of this course about the idea of “humanity being created in God’s image.”

☐ 25. I can explain in my own words I the context of this course ho God’s “greatness” is that it is “personal” and how God’s “goodness” is that it is “moral”.

What is the most significant (positive) idea you have encountered so far in this course?

What is the most difficult (negative) idea you have encountered so far in this course?

What term, issue, idea, or concept used so far needs to be covered in more detail (or relevance to the workplace)?

What additional information do you need to help better understand the content of the course covered to date?

I now have a better understanding of what the Bible says about work. (Agree or disagree and please explain your answer).

I now understand what Christians are faced with in the workplace. (Agree or disagree and please explain your answer).

I am better able to see how God can relate to where I work and what I do in the workplace. (Agree or disagree and please explain your answer).

Do you have any other comments concerning, questions about, or suggestions for improving the course to date?

Figure 14.b. Midcourse Student’s Course-Evaluation Form

“Your Christian Faith on the Job”
Six Lessons on Discovering God’s Idea and Plan When It Comes to “Work”

Introduction

Lesson No. 1: “Get a job!” Why do we go to work?

- The Secular View of Work.

Lesson No. 2: “This cannot be what God had in mind!” Evangelizing the Gnostics.

- Biblical and Unbiblical Views of Work.

Lesson No. 3: “Where do I start?” In the beginning...God.

- God is a Worker; in the Image of God, So Are We.

Lesson No. 4: “What is it that I am supposed to do?” Jesus said it all.

- God’s Design, Christ’s Command, and the Cultural Mandate.

Review:

1. Why work? - The Secular Answers.
 Δ Abraham Maslow’s “Hierarchy of Needs.”
2. No really, why work? - Biblical and Unbiblical Answers.
 _ The “Two-World” Perspective.
3. Whose idea was this, anyway? - “In the beginning...God.”
 ☒ It is who “I AM,” and so “Am I.”

Scriptures for Today: Gen 1:26-28; Gen 2:15; Gen 2:18; Deut 10:12; Ps 8:3-5; Matt 5:16; Matt 6:9-13; Mark 19:45; Rom 1:25; Phil 2:3-4.

1. It all started before the _____.
2. We are made in _____.
3. We are co-regents for God in the care and work of His _____.
4. As God’s _____, we are _____ to God for what we do.
5. Our lives are to be lived out in _____ and _____.
6. Servanthood means that even while we are _____, we are _____.
7. The purpose of the “Cultural Mandate” is _____. One way that we worship is through our _____.

Figure 15.a. “Your Christian Faith on the Job”

Summary: A biblical understanding of the Lord's design for work means that...

- A. Our _____ for going to work is to _____.
- B. There is _____ to all legitimate forms of work.
- C. My/Our _____ is God, who both compels and inspires in me/in us excellence, integrity, teamwork, and creativity.

Lesson No. 5: "How can I go back there?" It is all changed: the attitude toward work, the people with whom I work, even the environment in which I work.

- The Fall: the Work, the Person (People), the Place, the System.

Lesson No. 6: "Will you go with me?": "...and lo, I (Jesus) am with you always...."

- Called to Demonstrate God's Redemptive Work: The Application(s).

Class Evaluation/Survey

Resources for Further Study:

Barnett, Robert. "Working with All Your Heart: Real Faith and Everyday Work: Lesson Guide." Ipswich, MA: First Presbyterian Church N. Shore, 2005.

Grudem, Wayne. "Making the Case that Business Glorifies God." *Regent Business Review* 6 (July 2004): 14-19.

Rogers, Mike, and Debi Rogers. *Experiencing God in Your Workplace: The Kingdom Agenda*. Nashville: LifeWay Press, 2001.

Sherman, Doug, and William Hendricks. *Your Work Matters to God*. Colorado Springs: NavPress, 1987.

Sherman, Doug, and William Hendricks. *Your Work Matters to God Discussion Guide*. Colorado Springs: NavPress, 1988.

And the Lord God took the man and put him in the garden of Eden to cultivate and keep it. (Gen 2:15)

Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (Matt 22:37-40)

Figure 15.b. "Your Christian Faith on the Job"

CHAPTER 5

OUTCOMES

The outcomes of this Thesis-Project appear below. They are divided between (I) student evaluations/comments about the course introducing them to the Biblical-Christian worldview of work and Redemptive Leadership; and (II) an assessment of the results of the course goals and objectives with a personal Thesis-Project summary. This includes what I perceive as the learning outcomes of the Thesis-Project, which offer concluding remarks as well as suggestions for further study.

Student Evaluations of the Project Design and Evaluation of Responses

The students were asked eight subjective questions at midcourse; no grades were attached to their replies. This was an evaluative tool to ascertain whether or not the learning objectives were being met in the course thus far. The outcome of this exercise was improving the teaching experience with the purpose of achieving positive results for the overall course goals. The questions posed and the responses returned are listed below.

What is the Most Significant (Positive) Idea You Have
Encountered So Far in This Course?

- Learning more about the Scripture and stories in the Bible, and placing them in a work setting.
- The idea of God's redemption being revealed through people in the workplace.
- Work is not a curse. It is what I am created to do, but the Fall has tainted the reason for work. God wants to redeem us, however, to what we are created to be.
- That all work is relevant and important when done for the glory of God. That leadership comes with an awesome responsibility to lead with purpose and

character.

- Applying faith and religion to work.

What is the Most Difficult (Negative) Idea You Have Encountered To Date in This Course?

- Reading some of the textbooks, some of which are hard to understand.
- The concept about how the creation ties into the workplace.
- Understanding the difference between biblical and Christian. It might just be that I do not remember some of the key principles for that.
- Biblical-Christian worldview and theology.

What Term, Issue, Idea, or Concept Used So Far Needs to be Covered in More Detail (for Relevance to the Workplace)?

- Explaining 'worldview' better.
- The creation story in the workplace.
- Redemption and what God does in us to redeem us. It is crucial to know how God redeems us, so that we can join Him in redeeming others.
- How redemption fits into my particular job.
- Biblical-Christian worldview and theology.

What Additional Information Do You Need To Help Better Understand The Course Content Covered To Date?

- Not more information, but more time.
- As of yet, not sure. Possible more real-life scenarios or cases.
- The information is great. I would recommend taking some of the key concepts a little more deeply into Scripture.
- How exactly to apply what I have learned in a leadership role—how can I be a better leader?
- I need clear, concise definitions to understand. I cannot understand when there is

a lot of jumping around and when I cannot apply stories and examples.

I now have a better understanding of what the Bible says about work.

(Agree or disagree, and please explain your answer.)

- Agree; some of the stories and explanations given in class I have used and/or plan to use at work.
- I agree because I never looked at creation as work, and thought of work in terms of the Fall of Adam and Eve. However I have a new perspective on both.
- I definitely agree. It has been very enlightening to see God's Word on the subject of work.
- Agree, as stated above. The Bible reads that work is good and necessary. God wants us to work to glorify His name.
- Agree. I know how God and Jesus view work, and they encourage us to work. That is about it.

I now understand what Christians face in the workplace.

(Agree or disagree, and please explain your answer.)

- Agree because, as a Christian, I have faced some of the same problems.
- I have a better understanding, but the workplace is ever-changing.
- I agree. Many people in the workplace do not understand some of the biblical terminology, and it helps to show them how it applies within their environment. We are also faced with many "Christian" books on work, which can lead us astray.
- Agree; Christians are faced with much adversity and are even ridiculed at times. They are faced—at times—with doing what is right, as opposed to what seniors expect.
- Agree; I know from personal experience how hard it can be to keep your faith strong and share it with others.

I am better able to understand how God can relate to where I work and what I do in the workplace. (Agree or disagree, and please explain your answer.)

- Agree; I can see how God relates to my workplace and helps me to make choices while dealing with my co-workers.
- I agree; I thought of my job as a place to witness, but my work can be a witness on its own.
- I agree with a focus on redemption and kingdom life now; my view of work has definitely changed. I can thank God for work.
- Agree; God can relate to my work and workplace because my office is there to better educate the health-care workforce. We serve many people who, in turn, serve God.
- Unsure; confusing question. I know that God is always with me at work and wants me to work in a Christian way; not sure about how God would relate to my job.

Do you have any other comments, concerns, questions,
or suggestions about improving the course to date?

- After a good study on redemption, I would like to study more of Christ's ministry, how He worked while on earth, and how we can manifest the same characteristics with a redemptive outlook.
- I have problems with the concepts because I do not feel that I have been given a clear idea or definition of the ideas. It is confusing to me sometimes about how this relates to that. Maybe it is just me.

**Learning and Conclusions: Evaluation of Course Goals/Objectives,
Conclusions, and Recommendations for Further Study**

The course goals/objectives are listed below with a response to each.

The Students Will Define Key Terms and Concepts Employed in the Course.

The understanding of the key terms used in the class was not difficult to establish. The key terms were introduced, with their definitions, early in the course. It was more difficult for the students to fully understand the various concepts. As reflected in the student surveys, it was hard for some students to grasp concepts without application. A more deliberate effort was made to always provide practical examples when a new idea was introduced.

The Students Will Develop in Their Own Words What a “Worldview” is, and The Uniqueness of a Biblical-Christian Worldview in Contrast To Other Worldviews.

This section of the course caused little difficulty due to the fact that the students readily identified the different attributes of a “worldview.” Christian-worldview attributes were apparently easily recognized because the students asked few clarification questions. Because there was more difficulty in applying the idea to specific workplace situations, more time was spent explaining and offering examples to further clarify the subject matter.

The Students, Using the Terminology Covered in the Course, Will Describe What is Meant By a Biblical-Christian View Of Work.

This was met with very good success as shown by the students' test results. Most of them were able to furnish detailed answers to questions about definitions and their correct use with regard to the Biblical-Christian view of work.

The Students Will Prepare Evaluations of Several Case Studies of Workplace Environments and Selected Business Situations From a Biblical-Christian Perspective.

The students did so by following guidelines in class handouts that offer assignment directions. They demonstrated the ability to abide by instructions and thereby gain good results in their application of in-class terminology and concepts. Proper usage of terminology and ideas, which were once unfamiliar to the students, were employed successfully as long as practical examples and clear instructions were given to them.

The Students Will Demonstrate an Understanding of Redemptive Leadership and Propose Solutions for Selected Case-Study Workplace Situations, Utilizing a Redemptive-Leadership Model.

This was an exciting part of the course because all components that had been introduced to the students were in place for practical application. They responded quite well to the new leadership concept. Their tests and class discussions reveal a good comprehension of the source, purpose, and application of the Redemptive-Leadership model. A group process was implemented in one assigned instance (a case study), and then an individual case study was employed. Most students volunteered a personal case

study for application and evaluation, with the understanding that details would be held in strict confidence.

The Students Will Demonstrate Critical-Thinking Skills That Are Appropriate To The Academic Study of Religion and Business Practices.

As part of the students' tests, they were evaluated regarding their ability to think critically about the subjects presented to them in class. Critical-thinking skills were difficult to master, but exercises in some of these skills assisted several students in thinking objectively about this subjective material. The use of the critical-thinking booklet, which was a class requirement, became a helpful addition for guiding them in ways to think academically about personal subjects, such as workplace relationships.

Ten Conclusions Derived at the Completion of the Thesis-Project.

These ten conclusions recount the best not only of what I experienced while working through the Thesis-Project, but what I learned in the process of completing the classes as well. The statements cover the ideas of work, the worker, the workplace, and workplace justice and ethics, and a statement on the role of work in eschatology.

1. The work accomplished along with my fellow students in the Doctor of Ministry cohort has been of great help and encouragement. The Christian and business insights they shared into the numerous issues that were covered inside and outside the classroom helped give additional practical meaning to the project as it later unfolded; where two or three are gathered in His name, He is there also (Matt 18:20).

2. The meaning of being Christ's disciple is now deeper and more real. Carrying out God's truths and the teachings of Jesus in daily life at work—as He commands in the Great Commission in the twenty-eighth chapter of Matthew—has assumed a new practicality in my life. Jesus Christ's disciples should not neglect the role of prayer in their lives as they attempt to integrate faith into the workplace.

3. Exploring the Scripture is always profitable. Searching the Bible with respect to work, the worker, and the workplace is a challenge when trying to maintain each occurrence in the context of the historical background and meaning of the passages. It is vital to interpret Scriptures in the way that the writer intended them to be read, understood, and applied.

4. Creator God demonstrated work in the creation of the cosmos and of Adam and Eve, even declaring a seventh day away from work as a Sabbath. Jesus illustrated work as acceptable to God in a specific workplace, while dealing with the public and making a profit to support His family as a mason and carpenter for a number of years before Christ entered His work as ministry.

5. The profound study of characterizing God's image in and through work and the workplace was—and still is—humbling and frightening. That the Lord Most High wants His disciples to not only represent Him, but also to be co-workers in the workplace, was—and is—difficult to completely understand. It is yet necessary to accept the responsibility of doing so.

6. The manner in which a disciple lives out his or her work that is acceptable to Holy God is an act of worship. Worship is often the adoration of the Lord, admitting the

awe and place of God not only in creation, but additionally in our personal lives. Our work is an expression of this worship when we are able to glorify the Lord through it.

7. The workplace is the environment in which the disciple of God becomes the Lord's co-worker. His or her example in attitude and action—while on the job—displays no less than God's workplace presence, which should be one of encouragement, healing, and redemption.

8. The worker of God is called to be the Lord's voice in work environments that are contrary to God's will, too. Justice must be advocated in the workplace for those who are unable to seek it for themselves. Christ's disciple supports righteousness as a standard by which the Lord judges both work and worker, and makes His workplace presence known. The disciple of Jesus must defend workplace Christian ethics.

9. Christ's teachings transcend workplace culture. The disciple of Jesus must not impose his or her own cultural biases in the Lord's name, his or her work, or the workplace. Only by remaining true to the original intent of God's Word will Christ's disciple be enabled to achieve the witness and work of redemption that the Lord designs for the workplace.

10. There is promised, and will be, a future kingdom of God, in which the righteous will be recognized and put to work in the new heaven and new earth. There will be a new creation for those whom God redeems through Jesus the Christ to work, and to continue expressing worship through work, in the new workplace.

Four Recommendations for Further Study

1. A follow-up of the students who took the class at Anderson University would be an important and a meaningful study. A better research project would be following up with the Business and Human Resources majors after their graduation and employment to determine what, if any, significance the course has had on their management leadership and practices. This could be accomplished perhaps on a long-term basis of the first year, third year, and fifth year following graduation. I have discussed with my superiors the possibility of securing a grant for such a study.

2. From my research for this Thesis-Project, six books stand out as requiring further research in the form of comparison and contrast for each of their perspectives on the theology of work. They are *Work in the Spirit*, by Miroslav Volf; *After Sunday*, by Armand Larive; *Responsive Labor*, by David H. Jensen; *Luther on Vocation*, by Gustaf Wingren; and a review of *A Theology of Work* and *The Heavenly Good of Earthly Work*, both by Darrell Cosden. I do not doubt that there may be others who have expressed an interest in and desire for exploring the theology of work, but these are the books I currently have on hand. They cover a range of perspectives: Volf's pneumatological theology of work; Jensen's liberation theology of work; Larive's Trinitarian theology of work; Luther's theology of work as vocation; and Cosden's theology of work as imaging God on mission and the new creation. Each provides unique qualities of what might be the attributes or characteristics of a theology of work that are worthy of further study.

3. I would especially like to pursue a comparison of Volf with Luther. Volf follows the apostle Paul's teaching on the Holy Spirit's role and 'charismata', but

Luther's view of work is derived from the more traditional perspective of 'vocatio'. It would be quite interesting to delve into each viewpoint with the idea of juxtaposing their different theologies of work because both of them closely adhere to the Bible for their apologetics.

4. Redemptive Theology necessitates more research and application on my part. I know that a Doctor of Ministry program exists at Gordon-Conwell Theological Seminary—Charlotte, where just such research is conducted. I would like to audit these classes to further and enhance my own knowledge of the work behind this very applicable expression of a Christian theology of work, the worker, and the workplace.

BIBLIOGRAPHY

- Abraham, Ken, ed. *Making Your Work Count for God: How to Find Meaning and Joy in Your Work*. Nashville: Thomas Nelson, 1994.
- Abraham, Ken, and Dietrich Gruen, eds. *Experiencing the Word in Your Life: Making God's Word Relevant in Your World Today*. Nashville: Thomas Nelson, 1994.
- Badcock, Gary D. *The Way of Life: A Theology of Christian Vocation*. Grand Rapids: Eerdmans, 1998.
- Banks, Robert, and Kimberly Powell, eds. *Faith in Leadership: How Leaders Live Out Their Faith in Their Work and Why it Matters*. San Francisco: Jossey-Bass, 2000.
- Barber, Benjamin R. *Jihad vs. McWorld: How Globalism and Tribalism Are Reshaping the World*. New York: Ballantine Books, 1996.
- Callahan, David. *The Cheating Culture*. Orlando: Harcourt, 2004.
- Childs, James M., Jr. *Ethics in Business: Faith at Work*. Minneapolis: Fortress Press, 1995.
- _____. *GREED: Economics and Ethics in Conflict*. Minneapolis: Fortress Press, 2000.
- Clinton, J. Robert. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*. Colorado Springs: NavPress, 1988.
- Cordivari, Bill. *A Grandeur Vision: Becoming God's Leader in the Workplace*. West Conshohocken, PA: Infinity Publishing, 2006.
- Cosden, Darrell. *The Heavenly Good of Earthly Work*. Peabody, MA: Hendrickson Publishers Inc., 2006.
- _____. *A Theology of Work: Work and the New Creation*. Waynesboro, GA: Paternoster, 2004.

- Crane, Christopher A., and Mike Hamel. *Executive Influence: Impacting Your Workplace for Christ*. Colorado Springs: NavPress, 2003.
- Dayton, Edward R. *Succeeding in Business without Losing Your Faith*. Grand Rapids: Baker, 1992.
- DeMoss, Ted, and Robert Tamasey. *The Gospel and the Briefcase: The Art of Presenting Christ to Business and Professional People*. Wheaton, IL: Tyndale House Publishers, 1984.
- Diehl, William E. *Christianity and Real Life*. Philadelphia: Fortress Press, 1979.
- _____. *The Monday Connection: A Spirituality of Competence, Affirmation, and Support in the Workplace*. San Francisco: HarperCollins Publishers, 1991.
- Elwell, Walter A., and Barry J. Beitzel. *Baker Encyclopedia of the Bible*. Grand Rapids: Baker, 1988.
- Elwell, Walter A., and Philip Wesley Comfort. *Tyndale Bible Dictionary*. Tyndale Reference Library. Wheaton, IL: Tyndale House Publishers, 2001.
- Finzel, Hans. *The Top Ten Mistakes Leaders Make*. Colorado Springs: Cook Communications Ministries, 1994.
- Freedman, David Noel, Allen C. Myers, and Astrid B. Beck. *Eerdmans Dictionary of the Bible*. Grand Rapids: Eerdmans, 2000.
- Gamwell, Franklin I. *Politics as a Christian Vocation: Faith and Democracy Today*. Cambridge: Cambridge University Press, 2005.
- Geisler, Norman L., and Randy Douglass. *Bringing Your Faith to Work: Answers for Break-Room Skeptics*. Grand Rapids: Baker, 2005.
- _____. *Integrity at Work: Finding Your Ethical Compass in a Post-Enron World*. Grand Rapids: Baker, 2007.

Gibbs, Mark. *Christians with Secular Power*. Philadelphia: Fortress Press, 1981.

Goheen, Michael W., and Craig G. Bartholomew. *Living at the Crossroads*. Grand Rapids: Baker Academic, 2008.

Graves, Stephen R., and Thomas G. Addington. *Behind the Bottom Line*. San Francisco: Jossey-Bass, 2003.

Griggs, Edward Howard. *Self-Culture through the Vocation—The Art of Life Series*. New York: B. W. Huebsch Publisher, 1914.

Hammond, Pete, R. Paul Stevens, and Todd Svanoe. *The Marketplace Annotated Bibliography: A Christian Guide to Books on Work, Business, and Vocation*. Downers Grove, IL: InterVarsity Press, 2002.
(See also: ‘www.gospelcom.net/cgi-ivpress/book.pl/code=2672’ for more than 1,200 marketplace books.)

Hardy, Lee. *The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work*. Grand Rapids: Eerdmans, 1995.

Hawthorne, Steven C. *Perspectives on the World Christian Movement: Study Guide*. 4th ed. Pasadena, CA: William Carey Library Publishers, 2009.

Heifetz, Ronald A., and Marty Linsky. *Leadership on the Line: Staying Alive through the Dangers of Leading*. Boston: Harvard Business School Press, 2002.

Hill, Alexander. *Just Business: Christian Ethics for the Marketplace*. Downers Grove, IL: InterVarsity Press, 1997.

Hoffman, W. Michael, Robert E. Frederick, and Mark S. Schwartz. *Business Ethics: Readings and Cases in Corporate Morality*. New York: McGraw-Hill Companies Inc., 2001.

The Holy Bible: English Standard Version. Wheaton, IL: Standard Bible Society, 2001.

Jarman, W. Maxey. *A Businessman Looks at the Bible*. Westwood, NJ: Fleming H. Revell Company, 1965.

Jensen, David H. *Responsive Labor: A Theology of Work*. Louisville: Westminster/John Knox Press, 2006.

John Paul II. *Encyclical Letter—ON HUMAN WORK*. Boston: Pauline, 1981.

Kilgore, Randy. *Talking about God in the Twenty-First-Century Marketplace: Debate, Silence, or Gentle Persuasion? Presenting Jesus Christ at Work*. Boston: Marketplace Inc., 2003.

Kouzes, James M., and Barry Z. Posner. *Christian Reflections on The Leadership Challenge*. San Francisco: Jossey-Bass, 2004.

_____. *The Leadership Challenge*. 3rd ed. San Francisco: Jossey-Bass, 2003.

_____. *The Leadership Challenge Workbook*. San Francisco: Jossey-Bass, 2003.

Lambert, Lake, III. *Spirituality, Inc.: Religion in the American Workplace*. New York: New York University Press, 2009.

Larive, Armand. *After Sunday: A Theology of Work*. New York: Continuum International Publishing Group Inc., 2004.

Larsen, David L. *Biblical Spirituality*. Grand Rapids: Kregel Publications, 2001.

"The Life@Work Journal." *The Life@Work Book*. Nashville: Word Publishing, 2000.

Manz, Charles C. *The Leadership Wisdom of Jesus: Practical Lessons for Today*. San Francisco: Berrett-Koehler Publishers, 1999.

Marsden, George M. *Religion and American Culture*. 2nd ed. Belmont, CA: Wadsworth Publishing Company, 2001.

Massey, Les. *God and the Working Man*. Ft. Worth, TX: Star Bible Publications Inc., 1983.

Mattox, Robert. *The Christian Employee*. Plainfield, NJ: Logos International, 1978.

Maxwell, John C., Stephen R. Graves, and Thomas G Addington. *Life@Work: Marketplace Success for People of Faith*. Nashville: Thomas Nelson, 2005.

Meeks, M. Douglas. *God the Economist: The Doctrine of God and Political Economy*. Minneapolis: Augsburg Fortress Press, 1989.

Meilaender, Gilbert. *The Freedom of a Christian: Grace, Vocation, and the Meaning of Our Humanity*. Grand Rapids: Brazos Press, 2006.

Mitchell, John E., Jr. *The Christian in Business*. Westwood, NJ: Fleming H. Revell Company, 1962.

Mitroff, Ian I., and Elizabeth A. Denton. *A Spiritual Audit of Corporate America*. San Francisco: Jossey-Bass, 1999.

Murray, John. *Redemption Accomplished and Applied*. Grand Rapids: Eerdmans, 1955.

Nash, Laura L. *Believers in Business*. Nashville: Thomas Nelson, 1994.

_____. *Good Intentions Aside: A Manager's Guide to Resolving Ethical Problems*. Boston, MA: Harvard Business School Press, 1993.

Nelson, John Oliver, ed. *Work and Vocation: A Christian Discussion*. New York: Harper and Brothers Publishers, 1954.

Niebuhr, H. Richard. *Christ and Culture*. San Francisco: Harper and Row, 2001.

Nix, William H. *Character Works*. Nashville: Broadman & Holman, 1999.

_____. *Transforming Your Workplace for Christ*. Nashville: Broadman & Holman, 1997.

Noll, Mark A. *The Work We Have to Do: A History of Protestants in America*. New York: Oxford University Press, 2002.

Northhouse, Peter. *Leadership: Theory and Practice*. Thousand Oaks, CA: Sage Publications, 2004.

Olson, Matthew H., and B. R. Hergenhahn. *An Introduction to Theories of Personality*. 8th ed. Upper Saddle River, NJ: Prentice Hall, 2011.

- Paul, Richard, and Linda Elder. *Critical Thinking Concepts and Tools: The Miniature Guide*. Dillon Beach, CA: The Foundation for Critical Thinking, 2005.
- Pearcey, Nancy. *Total Truth: Liberating Christianity from Its Cultural Captivity*. Wheaton, IL: Crossway Books, 2008.
- Plantinga, Cornelius, Jr. *Engaging God's World: A Christian Vision of Faith, Learning, and Living*. Grand Rapids: Eerdmans, 2002.
- Ridderbos, Herman. *Redemptive History and the New Testament Scriptures*. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1988.
- Rogers, Mike, and Debbie Rogers. *Experiencing God in Your Workplace: The Kingdom Agenda*. Nashville: LifeWay Press, 2001.
- Scazzero, Peter. *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*. Nashville: Thomas Nelson, 2006.
- Schenck, Ferdinand S. *Christian Evidences and Ethics*. New York: YMCA Press, 1910.
- Schmidt, Alvin J. *How Christianity Changed the World*. Grand Rapids: Zondervan, 2001.
- Schuurman, Douglas J. *Vocation: Discerning Our Calling in Life*. Grand Rapids: Eerdmans, 2004.
- Senge, Peter M. *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Bantam Doubleday Dell Publishing Group, 1994.
- Senge, Peter M., Art Kleiner, Charlotte Roberts, Richard B. Ross, and Bryan J. Smith. *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization*. New York: Currency Doubleday, 1994.
- Sherman, Doug, and William Hendricks. *Your Work Matters to God*. Colorado Springs: NavPress, 1987.
- _____. *Your Work Matters to God Discussion Guide*. Colorado Springs: NavPress, 1988.

- Smart, Ninian. *Worldviews: Crosscultural Explorations of Human Beliefs*. 3rd ed. Upper Saddle River, NJ: Prentice Hall, 2000.
- Soelle, Dorothee, with Shirley A. Cloyes. *To Work and to Love: A Theology of Creation*. Philadelphia: Fortress Press, 1986.
- Stackhouse, Max L., Dennis P. McCann, and Shirley J. Roels, with Preston Williams. *On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life*. Grand Rapids: Eerdmans, 1995.
- Stevens, R. Paul. *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective*. Grand Rapids: Eerdmans, 2000.
- Tamasy, Robert J., ed. *The Complete Christian Businessman*. Brentwood, TN: Wolgemuth and Hyatt Publishers, 1991.
- Terkel, Studs. *Working: People Talk about What They Do All Day and How They Feel about What They Do*. New York: Pantheon Books, 1974.
- Thrall, Bill, Bruce McNicol, and Ken McElrath. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*. San Francisco: Jossey-Bass, 1999.
- Uhlhorn, Gerhard. *Christian Charity in the Ancient Church*. New York: Scribner, 1883.
- Volf, Miroslav. *Work in the Spirit: Toward a Theology of Work*. Eugene, OR: Wipf and Stock Publishers, 1991.
- Vos, Geerhardus. *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*. Edited by Richard B. Gaffin Jr. Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 2001.
- Webb, William J. *Slaves, Women, and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*. Downers Grove, IL: InterVarsity Press, 2001.
- White, Lynn T. "The Significance of Medieval Christianity." In *The Vitality of the Christian Tradition*. Edited by George F. Thomas. New York: Harper and Brothers, 1945.
- Williams, Pat. *The Paradox of Power: A Transforming View of Leadership*. Clayton, Victoria, Australia: Warner Books, 2002.

Wingren, Gustaf. *Luther on Vocation*. Translated by Carl C. Rasmussen. Eugene, OR: Wipf and Stock Publishers, 2004.

Winter, Ralph D., and Steven C. Hawthorne. *Perspectives on the World Christian Movement*. 4th ed. Pasadena, CA: William Carey Library Publishers, 2009.

VITA

James (Jim) E. Motes is Associate Professor of Christian Ministry at ANDERSON UNIVERSITY, in Anderson, South Carolina. He was born on June 6, 1957, at Fort Riley, Kansas, and is an ordained Southern Baptist Minister. Jim came to Anderson University full time in 2001 after having taught as an Adjunct Faculty member in the Anderson University Religion Department. He brought to the school over twenty years of experience from serving on church staffs in Virginia, North Carolina, and South Carolina. His previous vocational ministries have included Youth, Music, Education, Outreach, and Business Administration. Jim and his wife now live in South Carolina but being an “Army-Brat”, he also claims roots throughout the mid-west. He is a graduate of Piedmont Technical College (A.A.S. in Electronic Engineering in 1978) and Anderson Junior College (A.A. in Liberal Arts in 1979). He completed his undergraduate degree at Mars Hill College (B.A. majoring in Religion in 1981). He is a graduate of Southeastern Baptist Theological Seminary with a Master of Divinity with a concentration in Religious Education in 1984 and is also a graduate of Southern Wesleyan University in 1999 with a Master of Science in Management with a concentration in “501-c-3: Nonprofit” Management. He completed work on his Doctor of Ministry, begun in June of 2002, in May 2012 at Gordon-Conwell Theological Seminary located in South Hamilton, Mass. His thesis-project title was “Faith Integration in the Workplace”. Married to the former Carrie Ann Daniels they have three children, Jennifer and her husband Chris Smith, Stephen and his wife Candace, and Sarah Elizabeth. They also have six grandchildren, Kylie and Jaxon Smith, Olivia Motes (who is in heaven), and Salem, Ben, and Alyssa. The Motes’ are members of Concord Baptist Church in Anderson, South Carolina where Jim is a Deacon and teaches in Sunday School and Discipleship Training.